The LUTHERAN

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REFUGEES FROM HUNGARY
They' fo v home in America

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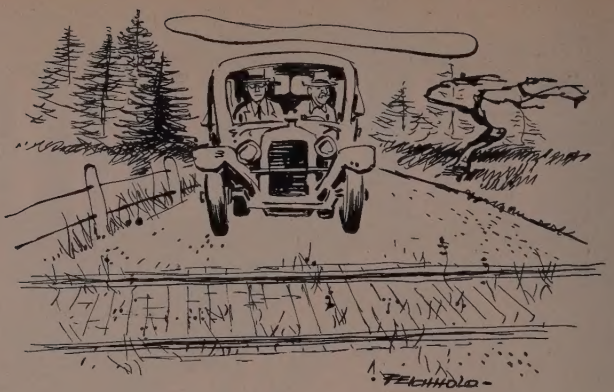
CENTS



Time for Caution

IN THE OUTER BANKS country of North Carolina, we were obliged to hire a hack driver. We were merrily bumping along at 35 on a hump-backed, hard-sur road, when the ancient car came to a sudden stop at a weed-covered, one-track road crossing.

One of our party laughed at this extreme caution and remarked that no trai likely to be roaring along on that rusty roadbed.

"Mister," the old hacker said, as he squinted to the right and left, "the track there, ain't they? They're tied down and nailed together, ain't they? Then a could use 'em and that's the time to use a bit of caution."

WHEN DANGER IS EVIDENT or when sin hovers over us like a threatening c most folks are extremely cautious. But when temptation seems least likely to us, we blunder on until it's too late.

—RALPH REICHHO

The LUTHERAN News Magazine of the United Lutheran Church in Am

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Robert E. Huldschiner, Hilda Yost, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Robert D. Hershey, S.T.D., Secretary; the Rev. Will Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernst J. Hoh, Litt.D., W. Emerson Reck, LL.D Rev. Joseph Sittler, Jr., D.D., the Rev. Theodore G. Tappert, D.D., Litt.D., the Rev. Paul E. Valentiner.
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COVER PICTURE. Hungarian mother and 18-month-old child arrive in Spokane, Washington, their new permanent home. More than 1,000 Hungarians brought to the U.S. under emergency plans are being resettled through Lutheran Refugee Service, an arm of Lutheran World Action.

THE CHURCH IN THE NEW

Mackensen may stay in China

Among the seven Americans still held by the Chinese Communists is ULCA Missionary Paul Mackensen. Pastor Mackensen was sent overseas in 1950, fell into the hands of the Reds one year later. In 1952 he was sentenced to a five-year jail term on espionage charges. He is the only U.S. Protestant missionary still in China.

Early this month three U.S. reporters violated a State Department ban, went into China. Among them was William Worthy of the Baltimore *Afro-American*. Because of the local association—Pastor Mackensen's parents live in Baltimore—Mr. Worthy went to Shanghai, cabled back a brief interview with Paul Mackensen.

"Religion has gained great strength in China under the present regime," Pastor Mackensen is reported to have told the newsman. When his jail term ends on March 7 he may "refuse repatriation" and remain in Red China, the Lutheran missionary is further reported to have said. He has "not decided" whether to leave China or not, the report stated.

The Baltimore reporter said that the American prisoners still in China are getting "luxury treatment" from their Communist jailors.

Hungarian church still free

Following the October revolution, Lutherans in Hungary had deposed their two Communist-appointed bishops, Laszlo Dezsery and Lajos Veto. Restored to office in their place had been Bishop Lajos Ordass as head of the Danubian district and chief administrator for the church, and Bishop Zoltan Turoczy as leader of the northern church district.

MAY STAY IN CHINA

ULCA Missionary Paul Mack looked well in this photograph whic taken in Shanghai in the summer of

Fears were expressed by world c leaders that the Hungarian church's dom might be short-lived, since R troops had entered Hungary to j bloody end to the revolt and to pla power the Communist-puppet regi Premier Janos Kadar.

Reports reaching Geneva from B pest this month indicated, however church life was continuing without ernment interference. Abolition o government office for church affair announced. Resumption of religiou struction in schools was said to be comed by the people.

Bishop Ordass was continuing to tion as administrative head of the ch the reports said. An official election set for late this month in the nor district. Informed sources believed ration of 63-year-old Bishop Tur would be confirmed. Bishop Tur

headed the diocese until 1945, when as forced out by the Reds. Sen- d in 1946 to a 10-year prison term, as pardoned in 1948.

ery gets radio job

ncern about the plight of the Hun- n church had been heightened when shop Dezsery was introduced for a tmas radio broadcast as "bishop of utheran Church."

e reason became clearer last week, Budapest newspapers said that ery had received a government ap- ment as an official commentator for udapest radio. The reports said he been given this post because he had a "loyal supporter" of the Com- st regime.

e Dezsery appointment marked the d reward given by the Reds to de- church leaders. Earlier, Janos former head of the Reformed ch who had been termed "the worst of Stalinist," had been named to the Hungarian Institute for Cultural tions.

olics picket "Baby Doll"

fter Cardinal Francis Spellman of York had from the pulpit of St. ck's Cathedral denounced the motion re *Baby Doll* as "immoral" and "evil oncept," Roman Catholic bishops ghout the U.S. joined in condemn- he film, which depicts some of the sordid aspects of small-town life in South.

ost prelates warned their parishion- gainst viewing the movie, which the an Catholic Legion of Decency had ed in its "condemned" category. In ny, New York, after operators of Strand Theater had refused to with- the showing of the film, Bishop iam Scully ordered a six-month boy-

ULCA RECORD SET

As the books closed in the United Lutheran Church treasurer's office on Jan. 20, Dr. Edmund F. Wagner reported that the church's income had reached a new high. Total receipts for 1956 were $7,115,059—an increase of approximately 20 per cent over the 1955 total of $5,962,700.

Although the receipts were well below the budget quota of $7,587,944, stewardship leaders said they were gratified by the gain. About $207,000 went into the budget's Part II, to be distributed by the Allocation Commission which met at New York on Jan. 22. Sixty per cent of this was slated to go to American missions.

A full report of receipts by synods will appear in next week's "Lutheran."

cott. "We forbid all Catholics to attend any picture shown in this theater," the bishop said. "The ban is placed also upon all Stanley-Warner theaters in the diocese of Albany which show the condemned picture *Baby Doll*." The Stanley-Warner chain, which operates about 350 theaters throughout the country, said it had a contract to show the film which it could not break.

In Raleigh, North Carolina, Roman Catholics picketed a theater after Bishop Vincent Waters had called the film "undisguised promotion of evil." In St. Paul, Archbishop William O. Brady advised parishioners, "Save your money for some real good show."

Advertising ban hit

Objectionable advertising for *Baby Doll* "destroys the pretense that the picture is being presented as a work of art," the Roman Catholic bishops of Connecticut had declared. In Syracuse, New York, both daily newspapers and all but two radio stations had joined in a ban on all advertising or news mention of the film.

Thirty Syracuse Protestant ministers criticized the action. "While we do not propose to defend this film," they declared, "we do believe that the whole concept of free communications in a free society is endangered by the power and ability of an organized minority pressure group to impose its convictions on a whole community." The clergy group saw the refusal to accept ads for the picture as a cause "for concern and alarm." Most of the clergymen were Methodist or Presbyterian.

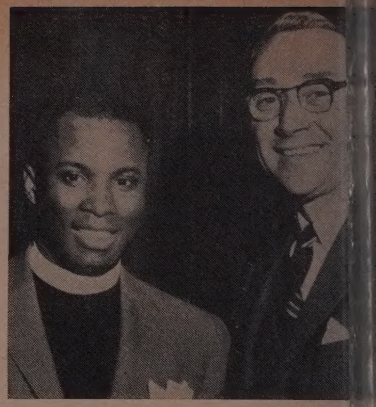
The Syracuse *Herald-Journal* refused to publish the clergymen's statement, saying "it isn't news." The *Post-Standard* published the statement, but said editorially it "would be more than glad to have the ministers work with it in stopping a growing evil, rather than working at cross purposes."

TV protest grows

Resentment continued against the action of Chicago television outlet WGN

ASSISTANT IN NEGRO CHURCH

Rev. David McAlpin (left) was installed as aide to the Rev. B. H. Anderson in an all-Negro congregation in Princeton, N. J.



LEGISLATIVE CHAPLAIN

The Rev. S. P. Montgomery (left) i Negro to be chaplain of Conne House of Representatives. At right Rev. H. G. S. King, outgoing cha Mr. Montgomery serves an all-white gregation, Old Mystic Methodist C

in banning from the air the film *M Luther* because of Roman Catholi jection. The film's TV premiere been scheduled by the station on De

Director of the American Civil L ties Union, Patrick Murphy Malin, his group would join Protestant g which are now planning formal p to the Federal Communications Co sion against the censorship of the Mr. Malin said the ALCU took no tion in regard to the movie itself, bu that the "principle of diversity" in vision programming was violated "if is arbitrary, discriminatory exclusio any one point of view."

NCC asks segregation stand

Local congregations should tak forthright stand against racial seg tion, the National Council of Chur said in its annual message for Race tions Sunday, Feb. 10. If Christians

emain true to the Gospel of Jesus
t" they must not rest until segrega-
is banished from every area of
rican life, the statement urged.

any churches have failed to rid
iselves of discriminatory practises,
message continued, citing "local
ches, church schools, church hospi-
and other church institutions."
ng that progress has been made in
y fields toward racial integration, the
ment called segregated housing "a
al problem remaining in every sec-
of the nation."

hile declaring compromise "morally
ng," the statement advocated "wise
aint and calm reasonableness . . .
he process of social change." The
ment was drafted for the NCC De-
ment of Racial and Cultural Rela-
s by Dr. Martin Luther King, Baptist
or in Montgomery, Alabama, who
been a leader of that city's bus boy-

entance is urged

uses were rolling again last week in
ntgomery, but only during daylight
rs. Bus service had been suspended
r an outbreak of violence which in-
led the bombing of four Negro
rches (*see* THE LUTHERAN, Jan. 23).
roes and whites were permitted to sit
-by-side on the vehicles, in accord-
e with the December Supreme Court
ng which had applied specifically to
ntgomery.

ll Montgomery citizens should join
n "act of repentance" for the bomb-
of the churches and the homes of
ministers, a group of 25 pastors of
ntgomery's white churches said.
od-fearing people" must "highly re-
e that violence must not be allowed
continue," the clergymen pleaded.
hatever our differences of opinion, we

LWF ASSEMBLY TICKETS READY

Admission tickets for sessions of the Lutheran World Federation Assembly to be held at Minneapolis Aug. 15-25 may now be obtained by writing to the Rev. Raymond Tiemeyer, 231 Madison Ave., New York 16, New York.

Plenary sessions will be held from 9:30 A.M. to noon daily from Aug. 16 to 24, except on Sunday, Aug. 18. There will also be a plenary afternoon session on Aug. 23. Tickets cost $1 per session. Check made out to "United Lutheran Church" should accompany the application. Ticket purchasers will receive free tickets for the public events to be held on the evenings of Aug. 17, 19, 20 and 23.

Housing information can also be obtained from Pastor Tiemeyer, who is administrative assistant to ULCA President Dr. Franklin Clark Fry.

cannot remain silent and allow our community to lapse into the barbarity of terrorism."

In Atlanta, five Negro ministers got their wish when they were jailed for attempting to ride on bus seats reserved for whites. The ministers had invited arrest in order to gain a court test of state segregation laws.

Study document issued

A 35-page study document on the theme "Christ Frees and Unites" was being sent this month to all U.S. Lutheran pastors and lay leaders. All main addresses and discussion groups at the Third Assembly of the Lutheran World Federation, to be held Aug. 15-25 at Minneapolis, will be based on this theme and its five sub-topics.

Prepared by the LWF Theology Department, the document will be studied by the LWF's 57 member churches in 29 countries. Purpose of the theme is

"to make clear to other churches . . . what we as Lutherans have to say about unity in Christ," said Dr. Vilmos Vajta, the department's director. "It should also make clear how this unity affects our position as Lutherans in the world."

Groups in all congregations will be asked to share in the assembly program by studying and discussing the document. A summary for use by local groups is being prepared by Dr. G. Elson Ruff, editor of THE LUTHERAN.

Methodists plan college fund

A four-year program to strengthen educational institutions affiliated with the Methodist Church was adopted by the Methodist Board of Education and Commission on Higher Education at a Philadelphia meeting this month. Although no goal was set, Bishop Paul N. Garber of Richmond, Va., commission chairman, predicted that a minimum of $100 million would be raised in support of church-related schools.

Aims of the program included having the church assume "its full share of responsibility for moral and financial support for Methodist institutions," increased enrollment, campus evangelism, and recruitment for church vocations.

Plans will be put into effect this spring to recruit 1,200 additional new clergymen each year for Methodist pulpits, said Bishop Donald H. Tippett of San Francisco, chairman of the ministerial education department. "Carefully selected college graduates" will be sought and seminary expansion planned to meet the church's increased needs, he said. The church's ten seminaries have a present enrollment of 3,000 students.

Grant to church opposed

As part of a slum clearance program, New York City had last year announced a $175 million urban renewal proje an 18-block area along Broadway, of Lincoln Square at 63rd Street cluded were plans to sell a 300 square-foot parcel to Fordham U sity, a Roman Catholic institution, midtown campus. Fordham now ducts classes downtown in the worth Building and on its Bronx ca

Another plot was to go to St. thew's Roman Catholic Church, is now located in the area.

Last month a group of resident businessmen in the area brought s N. Y. State Supreme Court to ha project. Their complaint stated tha of the cleared land to the sectarian versity and erection of a Roman olic church and school on the pro violated the constitutional princip separation of church and state.

Joining the protest last week w group of 140 Protestant clergy an leaders. Dr. G. Barret Rich, minist the Fourth Presbyterian Church spokesman for the group, said wanted the plans altered to elim "the use of public funds for direct d direct subsidies for any sectarian in tion."

To fight bingo bill

Protestants in New York State ered forces this month to head of galized bingo games. A proposed co tutional amendment permitting relig and charitable groups to conduct games was introduced into the state l lature on Jan. 15. A similar measure been passed with heavy bi-partisan port last year. If it is approved by legislature again, it will go before voters in November.

Leaders of the state Council Churches planned a strenuous state campaign against the measure, w

HISTORIC EPISCOPAL CHURCH IN VIRGINIA IS RESTORED

'ames Church at Smithfield will be opened to public this year after $200,000 res-tion job. Believed built in 1632, it is one of nation's oldest religious edifices.

called "a general and serious breach ur state constitution which has pro-ted all forms of gambling." Dr. Theo-e L. Conklin, state council official, there was little hope of beating the in the legislature, but that a county-county effort would be made to defeat the November referendum.

As state legislatures convened for their 7 sessions, bingo bills were introduced several. Pennsylvania's legislature re-ed three measures to permit bingo nes and raffles for churches, charitable educational organizations. In the braska legislature a constitutional endment to permit bingo on a county ion basis was introduced.

d so forth

Bonanza Airlines, a feeder line serving vada and nearby states, is the first U.S. line to offer reduced clergy fares un-regulations recently adopted by the il Air Board.

A statement of faith recognizing "our common witness in Jesus Christ as Divine Lord and Savior" was adopted by the Wisconsin Council of Churches at the request of the Augustana Lutheran Church. The statement is identical with that of the National Council.

Sale of oil company stock will net the Texas Presbyterian Foundation more than $2 million, it was announced in Dallas. Of this sum, $600,000 will go to Presbyterian institutions in Texas, the rest into the foundation's endowment fund.

Hollywood is planning two major "biblical" movies in the near future, recent announcements said. The 20th Century-Fox studios have announced filming of Fulton Oursler's *The Greatest Story Ever Told,* a life of Christ, and Jim Bishop's *The Day Christ Died,* a novel about the first Good Friday.

WASHINGTON

By ROBERT VAN DEUSEN

STATE OF THE UNION

SOMETHING NEW was added to President Eisenhower's "State of the Union" message to Congress. He expanded the traditional title by saying: . . . "and the relationships of the Union to the other nations of the world."

This underscored the key idea: world-relatedness. The President spoke in general terms, leaving the specifics for later messages. Foreign policy played a large part in the content of the speech. But even in the sections dealing with domestic policy, there was an implicit consciousness of our relation to other nations.

The tone of the message reflected the subtle change that has taken place in U.S. attitude toward the neutral nations of Asia and Africa. Eisenhower spoke of the "surging and understandable tide of nationalism" which is marked by "revolt against tyranny, injustice, inequality, and poverty."

He pledged for the U.S. a role of vigorous leadership, ready strength, sympathetic understanding. He laid down three guiding principles for both foreign and domestic policy: (1) vigilant regard for human liberty; (2) wise concern for human welfare; and (3) ceaseless effort for human progress.

TO IMPLEMENT these principles in international relations, he proposed:

1. Strengthening of the United Nations through consistent support.

2. Co-operation with other natio regional pacts, in accordance wit UN charter.

3. A vigorous and comprehensiv gram of economic aid.

4. Military aid to countries threa with Communist aggression.

5. Continued negotiation towa multilateral reduction of armament

6. U.S. membership in the Orga tion for Trade Co-operation.

7. Full U.S. participation in the I national Atomic Energy Agency.

8. Strengthening the U.S. Inform Agency to combat more effectively expansion of Communist ideology.

Domestic policy

EISENHOWER placed major emp on the danger of inflation, and th sponsibility of both the labor move and business interests to exercise straint, one in their wage demands the other in their pricing practices.

Among the other items of dom policy were the following:

1. A four-point program to reinf civil rights.

2. Legislation to regularize the st of Hungarian refugees brought her parolees, and changes in the basic in gration law to be outlined in a later sage. No mention was made of an crease in the number of Hungarian r gees to be admitted.

3. High priority for a school const tion bill to meet emergency needs more classrooms. He expressed the h that this could be enacted on its me without being complicated by the inte tion problem, since children of both r desperately need the school facilities.

4. The President promised later m sages on agriculture, labor-managem relations, natural resources, health, e cation, and welfare.

anadian Affairs

OPTIMISTIC FUTURE

AFTER EIGHTEEN MONTHS of study of ny phases of national life the Royal mmission on Canada's Economic Pros- ts made a preliminary report early in uary. In the main its findings were d and its conclusions optimistic. Here a few items:

Population. In 25 years the popula- n of Canada is expected to rise from rly 16 million to over 26 million. The nd in Canada is toward becoming an an country, and this will probably ntinue. In 1951, 62 per cent of the pulation lived in centers of more than 00 population. This proportion might to 80 per cent, the report said.

The Economy. In the same period, the nual production of goods and services xpected to treble. Agricultural output ll become less important, but second- y manufacturing and industries related natural resources will increase sig- icantly. The advance in the national onomy will give the average citizen out two-thirds more real income.

The average work hours per week in siness will drop from 41.3 to 34.3 and agriculture from 55.3 to 43.7. Ap- rently there will be plenty of jobs; per- ps a shortage of skilled labor.

IMMIGRATION. To insure the popula- on necessary for an expanding economy ere should be a long-range policy of migration. Attempts should not be ade to turn the flow of immigrants off d on except in unusual circumstances. ore information should be made avail- le in foreign countries about Canadian ing conditions and the processing of plications for prospective immigrants ould be speeded up. To meet all the country's needs and possibilities an average annual net of 75,000 newcomers should be sought.

The Universities. Canada's universities must produce trained leaders and skilled workmen to keep the national economy going up. They are the pivotal point on which the future prosperity of the country will turn.

The government is already taking steps to provide more money for this purpose by doubling its present annual $8 million university grant and by setting up a $50 million fund for capital improvements.

ON THE FARM. Caution should be used to prevent overproduction of agricultural products. Greater credit should be provided for farmers wishing to improve their holdings or to transfer from marginal land, but price supports should be continued only as emergency measures. Wheat would continue to be sold through a grain marketing board, but quotas might be set to prevent huge surpluses.

Foreign Investments. While appreciating the fact that "without foreign investment the rate of growth and development in Canada would have been much slower," the commission had several suggestions for foreign concerns with interests in the country. They should employ Canadians, wherever possible, in senior management positions, retain Canadian engineering and professional personnel, buy their supplies and equipment in Canada, and sell 20 to 25 per cent of their equity stock to Canadians.

Basic Assumptions. The commission believes that its bright predictions will come true if: there is no global nuclear war before 1980, there is no depression like that of the '30's, and there is no major change in government economic policy.

—NORMAN BERNER

THE HUNGARIANS ARE HERE

Smiles brighten faces of refugees from Hungary who got their vi for emigration to America. Churches had to work swiftly to dev plans for the placement of large numbers who have arrived sudde

As of the close of the day, Jan. 4, 1957, a total of 17,504 Hungarian refugees had been received at Camp Kilmer, of whom 9,472 had departed for resettlement throughout the United States. Figures for the Lutheran Refugee Service as of the same date are that 920 Lutheran-assisted refugees had arrived, 607 of whom had been resettled.

By CORDELIA COX

Dr. Cox is the director of Lutheran Refugee Service, 235 4th Ave., New York 3.

The remaining 313 persons consis of three groups: 1) approximately persons who had not yet reported to LRS office for planning (refugees usually in camp 48 hours before they transferred to the section in which agency offices are located—hence number not interviewed); 2) appro mately 25 persons waiting in camp cause members of their family gro were being held for further X-rays a possible hospitalization; 3) appro mately 138 persons who had been int

e "LWF" on the boy's coat means "Lu-eran World Federation" which is spon-ring four-year-old Johann Wunder in s resettlement in the United States

ewed and for whom placement plans ere being developed.

As THE Hungarian program has gone ong, procedures differing quite mark-lly from regular LRS procedures have necessity been developed. Early in e program, LRS encouraged areas and dividuals to send job and housing of-rs to the national office. The volume these offers, good and poor, practical nd impracticable, was enormous.

However, selection of a given job to neet the needs of a given refugee proved ery difficult. Often the jobs requested ery specific skills which the refugees did ot have, and often the refugees were re-ctant in venturing forth alone even to ood employment opportunities. They feared that by doing so they would be isolated from people speaking their language.

Because of these situations, all of the resettlement agencies are finding it necessary to send groups of people to given localities and to leave the placement decisions to be made by local representatives in conference with the refugees. This means that one of the primary patterns of resettlement at this time is that after proper clearance LRS has been sending groups of five to 35 persons to area committees, to interested American pastors, and to pastors of Hungarian congregations. When the refugees arrive at their destinations, the persons who have accepted responsibility for them then do the detailed planning. According to early reports, this plan is working out well.

IN ADDITION to these group placements, other refugees are being placed on an individual basis. Some are being released to relatives who wish to receive them, if the refugees themselves wish to accept such plans. Other refugees having special "hard to place" skills or special requirements of various kinds, and young refugees who are students, are being placed on an individual basis.

The problem of the future for LRS and for the United States government is to know the local address, employment, and terms of employment of each of the refugees. The Immigration and Naturalization Service, as well as the United States Employment Service, needs this information.

For Lutheran-assisted refugees, LRS has responsibility for getting the information and transmitting it to government authorities. This means that for every refugee who is placed locally there must be a report back to the national office as to where he is living and working, and

the terms of his employment. This will be recorded in the national office and reported to government agencies.

REQUESTS FOR THIS information are now going out from the national office. It is urged that all of those persons who have received Hungarian refugees for placement report this information as promptly as possible 1) to the area offices of LRS and 2) to the national office of LRS. Information is also going out from the national office to the area offices of the people resettled in the various areas with the request that plans be made for local Lutheran pastors to contact each newly arrived Hungarian refugee.

However important this contact has been in the past for the refugees arriving under the regular LRS program, it is even more important at present for the Hungarian refugees. The refugees themselves are less prepared for resettlement than those coming under the regular program, and the local planning for them has of necessity been accomplished more quickly and sometimes on the basis of limited information. Therefore, to insure that each person is adequately housed and employed and is receiving reasonable consideration locally, as well as to insure that every refugee has the opportunity to affiliate with his church, it is particularly important that the Hungarian refugees receive early pastoral visits.

AMONG THOSE needing special attention will be the refugees for whom relatives have accepted responsibility. Often the refugees are unknown to their relatives. Unfortunately often the relative sponsors are known only superficially to Lutheran Refugee Service.

No doubt, most American Hungarian families will receive their relatives with kindness and accord them consistent interest and wise counseling. On the other hand, some refugees could easily be ject to exploitation or neglect. E they are in close contact with church, this possibility is greatly mized.

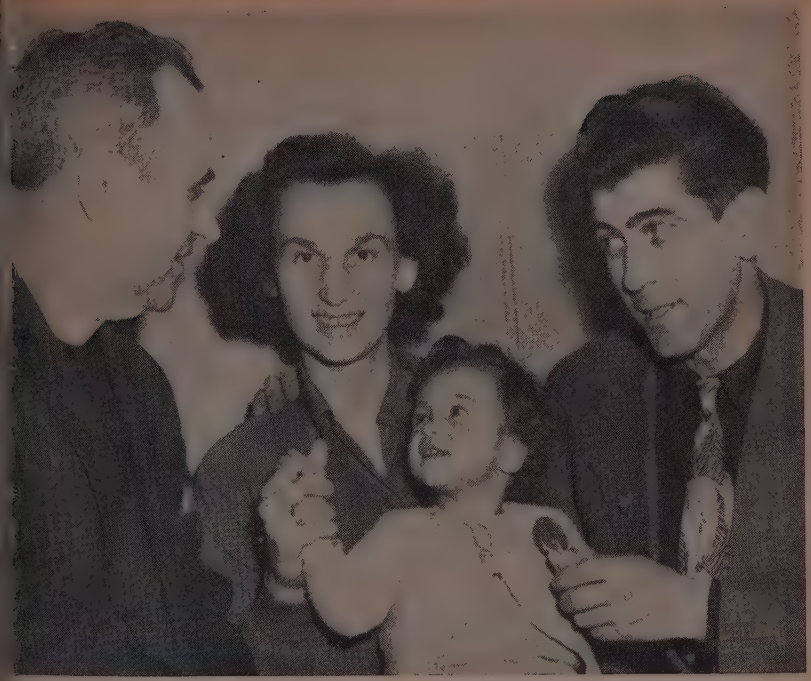
There is another group of ref who will need special consider These are the young men. They ha close personal ties in this country, most of them have given little th to the future which lies before t They will need to be helped to hold standards and practices which were in their previous lives and build to responsible life in America.

THE LATEST INFORMATION from P dent Eisenhower's Committee on Hu rian Refugee Relief is that the volu agencies will be reimbursed for in transportation costs on the basis o agreed-upon per capita figure for t costs. For the present, at least, no m for administrative costs or local res ment costs will be made available.

So the program which the Nati Lutheran Council and the Luth Church—Missouri Synod will d must take into account the possib that all administrative costs as well a costs of necessary relief will be born the church. There may, of course further developments in this matter.

Within a few days all of the 21 refugees for whom admittance planned will have entered the Un States. However, following Vice P dent Nixon's visit to Austria, Presi Eisenhower announced that additi numbers of refugees would be admit

It seems unlikely that decisions reference to this matter have yet b made in Washington. Therefore LR continuing to receive the refugees dorsed by LWF as they come to country, pending definition by the



Joseph Toth family finds a friend—Hungarian-speaking Pastor Julius Sathmary, who unteered to help Lutheran Refugee Service in welcoming immigrants. Mrs. Toth is a ghter of Zoltan Turoczy who recently regained his position as a bishop in the heran Church in Hungary. Reds had forced him to submit his resignation in 1952

al Lutheran Council and the Lu-ran Church—Missouri Synod of the ent to which LRS will operate within program for Hungarian Refugee lief.

THE REFUGEES now entering the coun-are all on parole. It is expected that ngress will pass legislation early in the sent session to adjust their status to t of aliens admitted for permanent idence. Also, it may be that legislation l be passed to enable most of the refu-s in excess of the 21,500 to receive as overseas, or it may be that the re-ining numbers will be brought in on ole and legislation passed to legalize their permanent status after they arrive.

The conditions surrounding the Hungarian refugee program and the procedures for operating it change constantly, as government agencies and voluntary agencies seek to adjust to the necessities of the situation. Interested persons may find themselves confused as to the practices and policies of LRS. Should this situation arise, we hope that interested persons will write inquiring about the questions which trouble them.

If this can be done, it will not only help us clear up the questions of the individual inquirers, but will help us know what kind of information is needed by the Lutheran public in general.

HOW TO AVOID CHURCH WORK

By RACHEL CONRAD WAHLB

Here are ten easy ways to get out of assignm in your congregation. You can save yourself and trouble—but we don't recommend that yo

IN TELLING THE STORY of the talents no one ever gives any credit to the cautious man who conserved his one talent by burying it.

This man, I'm sure, was an expert on how to overcome the urge to squander. If he were living today, he might hit the best-seller list with tips on "How to Waste Your Talents."

In trying to apply his attitude to modern life, I've jotted down these ideas on talent-burying, a subject which concerns all of us at one time or another.

FIRST, avoid admitting that you have any talents. Cultivate a retiring, modest attitude. Say, "I don't like to be conspicuous," or "I'm afraid I'd make a fool of myself."

SECOND, never try anything really hard. Make it simple by slicing it up into easy doses. Say you're not qualified for that type of thing, or your education didn't include it.

THIRD, don't associate with talented people. Enthusiasm is catching. You might get interested in their obsessions.

FOURTH, never try anything new. The woman had this down pat who said, "Oh no, I wouldn't have a washing machine —then I'd have to do my own washing!"

FIFTH, decide you don't have time for the projects which come to mind (or which other people suggest). You really are too busy to help plan a Brotherh program, or to start on that do-it-you bookshelf, or to visit a sick acquaint at the hospital.

SIXTH, make a list of nonesse activities you can always fall back cleaning the blinds or the garage, w ing the flower bed behind the ho watching an old movie on TV, catc up on correspondence from last Ch mas. And use your thought-time dream about the impossible—if I the boss . . . if I had $64,000. See easy it is to keep busy?

SEVEN, never do things to the bes your ability. My high-school En teacher was disgusted after a big spe test for which my best friend ha studied—but had made 100 per nevertheless. "Look what you do w out trying," the teacher said. "W could you do if you tried?" But my fr didn't need to—she hardly glanced at textbooks and made A's anyway.

EIGHT, never talk about your past periences. If you were a basketball terman, you might be asked to co the neighborhood kids. If people out you were a debater in school, might be asked to make a speech. If find out you're musical, you might nagged to sing in the choir or to the piano.

NINE, never join anything or sign anything. You might commit yourself to a ng list of principles—and that's a slip ny a talented person has made. If you go to anything out of curiosity, like urch or a political rally, always sit r the back and get out quickly before yone can accost you.

TEN, don't ever take stock of your ssings. This above all is fatal. Once consider your good job and your lth, your three meals a day, your ily and friends, your church, and ur Saviour, you are bound to feel thankful. And to feel thankful inevitably means that you'll bubble over with gratitude.

And beware of gratitude. It oddly inspires one's talents. Some of the greatest talents of all time have been developed out of sheer gratitude to God for his goodness.

If you follow these 10 easy rules you'll never be jarred from your cozy, secure rut till Judgment Day. Then, of course, there may be an accounting of the talents one has buried. A lifetime guarantee is all you can count on.

YOUNGSTER TELLS THE TRUTH

By ROBERT E. KARSTEN

I DON'T PRETEND to know what it is out children, but there is something out them which most adults lack. It's nesty, perhaps. Or perception, or ple clarity of language, or the ability sense without great fear the real meanof a given situation.

Children are a joy and a great blessing. ey are a responsibility, too, and a ry. They are a lot of fun to play with t they can be terrifically irritating when y want to play at the wrong time. ey are capable of tremendous feats imagination. There are times when world they live in is quite beyond the rance of an adult mind.

Children are these things and more. e can laugh at them, scold them, be azed, irritated or impressed by them, God help us, one cannot fool them, least for long. That's because children n't tactful. Which is just another way saying that they haven't lived quite g enough to learn the common virtues social dishonesty.

I have a very good reason for saying all these things. They're not conjecture, but fact. They are based upon the authority of "non-paternal objectivity" which I claim as an unmarried pastor and visitor at many homes. And by way of illustration I submit to you a report of a recent pastoral call:

When I got out of my car in front of the house, the five-year-old boy was playing in the front yard. (They are a young family with three children—"prospects" you call them in churchly jargon.) I walked over to where he was, called him by name, and asked him if he knew who I was. He looked me over with a pout, as children will. Then he smiled and said, "Sure, you're that man that's after us, aren't ya?"

And I say, "Blessings to you, young man. You've given hope and exhilaration to a somewhat jaded soul. Blessings to you because you've defined part of my task, at least, with more accuracy than I have courage to voice. Blessings to you because you know, perhaps better than all of us, what the ministry is."

THE REFORMERS HAD PROBLEM

By CONRAD BERGENDOFF

After Luther's break with the Roman Catholic Church, a theory of church organization had to be developed. Leaders in various European countries found varying solutions of the prob

EVEN BEFORE LUTHER, the church as a political power had been challenged. A truce had been worked out which left nations like England and France in possession of much authority claimed previously by the pope.

But the pope's claim to be spiritual head over all nations still remained. Through his clergy, he could in times of crisis bring the strongest of monarchs to their knees. The ban and excommunication were powerful weapons.

Yet a new kind of thinking had been spreading, which gave the secular authority a right before God over temporal matters equal to the spiritual power claimed by the church. The Renaissance had hastened this tendency, turning men's minds to ancient nations and cultures which depended on no Christian overlordship. But within Christendom itself were voices declaring that the power of the pope was not unlimited.

This medieval background is significant because of the problem Luther faced in seeking to reform the church. As we know, the bishops of the German dioceses resisted the Reformation. Even though they might feel sympathy with Luther's attempt to purify the church and to bring it back to the simpler function of proclaiming the gospel, they were unwilling to break with the vast and rich and powerful system of which they were an important part.

The rulers, the people—especially educated and professional classes, university students—responded eag to the new preaching, but the organ church withstood resolutely.

IN PARTS of Germany where rulers people were strong enough to drive the bishops, the churches came into hands of the Reformers. Who was to organize and supervise the congr tions? This was a crucial moment in Reformation.

To make a long and complicated s short and unduly simple, we may that the rulers of the territories took the practical administration of the ch and the theologians gradually sancti this as an emergency measure.

The prince became "an emerg bishop." He might associate with hi a clergyman who took the name of su intendent, and a committee of law and pastors who were called a co tory. But for all practical purposes churches of the Reformation came der the domination of the state for next three hundred years.

VARIATIONS OF COURSE there were the way from the states where the pr treated the church as a part of his p erty, commissioning pastors and ma laws for the church as for any other of his realm, to the larger state syst of the Scandinavian countries.

EDES kept their bishops and arch-hops from the Roman Catholic days. ir church continued to be a state urch. Elsewhere in Europe other provi-ns for government of the churches were cessary.

IS is the second in a series of studies garding the church, providing a basis for cisions on the sort of new church which y be created in the 20th century by four nerican Lutheran denominations which e now considering merger plans.

The Church of Sweden succeeded obably more than any other Lutheran hurch in retaining something of inde-ndence. This was due to the early in-tence of the Swedish reformers that hurch and state were to be kept apart. Sweden the succession of bishops was ot broken, and the bishops managed to ep their diocesan geographical divisions which they could maintain some au-rity.

On the other hand the headship of the hurch in Sweden was assumed by the ng as chief bishop, and the parliament ather than any church convocation es-blished the church laws of the king-m. Denmark and Norway were less rtunate. The episcopal succession dis-peared and the affairs of the church ere taken over by the ruler and parlia-ent.

The relationship of church and state ontinued to be a perplexing problem in urope. In the centuries following the eformation we can distinguish three heories by which thoughtful Christians ought to explain what had happened or hat should happen. Whereas the Ro-an Church had explicitly built an or-anization on the clergy, leaving no place or the laity except one of acceptance f the church in its teaching and prac-ice, the Protestant Reformation de-veloped a variety of explanations of the organization of the church.

THE FIRST is the episcopal theory. This continues the medieval idea of an authority from above, but transfers the bishop's role to the prince or king or parliament. The government is thought of as the principal member of the church and the guardian of the divine law.

Obviously this implies that the realm is at least nominally Christian, and the ruler and people are of one faith. In this theory the government of the church is divided between the secular authorities, who represent the laity, and the ministry. The ministry regulates the inner concerns of the church—the Word, the sacraments, the keys. Officers of the government are given authority over pastoral appointments, ecclesiastical laws and property, control of school, calling of synods. This is the pattern largely followed in those territories and lands where the Lutheran Church became the church of the state and represented the majority of the people.

BUT THERE WERE LANDS in which the Lutheran Church was only one of many denominations, and the episcopal power was not transferred to the king or ruler. The medieval ideal of an identity of people in church and state proved impossible of realization. A series of wars of religion after the Reformation resulted in the recognition by the state of a variety of churches within its borders.

Two different theories were gradually formulated by the statesmen and thinkers of the 17th and 18th centuries: the territorial and the collegial. In both of these the church was considered an association, comparable to associations of other kinds in the nation. A new emphasis on individual rights and on the state's obligation to tolerate different

faiths gave the churches freedom unknown in other theories.

But a difference appeared in the extent of the state's supervision in the territorial and collegial systems. In the former the consistory, which exercised the state's supervision, was an organ of the state, an ecclesiastical department in which the ministry of the churches had no part.

In the latter the government left practically the entire government of the churches to themselves—the congregations appointed pastors, determined doctrine and liturgy, exercised discipline, though the congregations might, and usually did, delegate much of this self-rule to synods of their own creation. In these synods laymen came to have an important role.

THE CHURCH as an institution of society must define its relationships to that society and to other institutions in a nation. For almost two thousand years men have fought to establish the boundary lines between the rights of the state and the rights of religious men and groups.

Western society has repudiated the identification of the state with any form of religion. Countless wars have been fought to establish the freedom of those of one faith to regulate their own corporate life. In this conflict the Lutheran Church has been deeply involved. Various solutions have been effected, depending on the number of Lutherans in proportion to the population in each country.

The result has been a variety of patterns: 1) the German churches with no rivals in their political unit, 2) the German churches dividing the land with Reformed, 3) German churches alongside the Roman Catholic, 4) the Norwe and Danish churches under an eccle tical department of state, 5) the Swe Church with its episcopate, 6) the D Lutherans in a Reformed state, 7) French Lutherans in a politically ne but dominantly Roman Catholic st

We cannot speak of one Lutheran trine of the church in the sense of universal relationship to other chur or to their national governments. In respect the Lutheran Church has pr itself to be flexible enough to acc modate itself to whatever situatio which it has found itself.

NOR HAS THIS been a matter of c promise. It is a principle of the Luth Church, long ago stated in the Augs Confession, that it is not necessary " human traditions, rites, or ceremo instituted by man should be everywh alike" (Article VII).

And always this church has diffe tiated between the power of the state the power of the church.

The one is the result of people i nation setting up a government acc ing to their best reason. The other ministry through which God reveals gracious will for the salvation of m In Article XXVIII of the Augsburg C fession the purpose of the church, as o against the purpose of the state, is fined thus: "This power of the chu is exercised only by teaching or prea ing the Gospel and administering the s raments, by the calling either of in viduals or groups." Whatever the c cumstances have been at various tim and various places the Lutheran Chur has retained its identity by adhering this commission.

The Bergendoff series on the Lutheran theory and practice regarding organization of the church will be continued in next week's issue

Plowing a mountainside — hard way to make a living

ermans Are Helping Others Now

ALBERT ALSOP

Americans poured millions in relief supplies into Germany after the war. Now West Germans are able to do things for others who are in need

THE RED SIGNAL LIGHTS at the border owed through the bitter cold night as ow flurries threatened to blot out all sibility. Snow lay deep on both sides the road. Probably within another eek this road would be closed for the st of the winter. We were at the fa- ous Reschen Pass which divides Aus- ia from Italy.

Soon we found ourselves going down- ill into Southern Tyrol, following the inding Etsch River through the high nd beautiful Ortler mountain range. light and the heavy snowfall blotted out verything but a few feet of winding and isting trail before our Volkswagon's eadlights.

The Etsch River, which is born high the Austrian Alps and flows out through the great Vinschgau Valley, has formed a natural path which travelers have followed since the beginning of European civilization, for it is one of the important routes from central Europe to the Adriatic Sea. From the summit, with peaks towering nearly twelve thousand feet, to the more gently sloping vineyard country of Trentino in northern Italy, there are numerous tiny villages of Tyrol Germans, for centuries a mountain people, wholly German by nationality and tradition.

Many secure their livelihood by farming small patches of almost inaccessible mountain slopes, where plowing is often done by hand. Three or four persons, with surer footing perhaps than any available beast of burden, pull at the

plow. Each season the rains and snow carry precious topsoil downhill, and it must be carried up again with buckets.

These quaint mountain people always seem to be carrying something. When they come to town they always have their steel-pointed walkingsticks and a pack-sack on their backs. Few are fortunate enough to have a cable car in their area to haul them up and down the steep slopes.

NEAR THE TOWN of Merano, Italy, is a village of 250 mountain folk, known as *St. Martin am Vorberg* (German) or *San Martino al Monte* (Italian). Everything in South Tyrol has a German and an Italian name. A precarious path winds up from the valley, crisscrossing the steep mountainside until it reaches the village, which clings to the rugged slopes like the straggly pines that exist there.

A good alpine hiker can make the trip in two hours, carrying home the usual pack loaded with items purchased in the valley. A greenhorn needs three or four hours to make the trip.

In the summer, in spite of rains and lightning storms, the mountain folk make the 6,000-foot climb merrily enough, even practicing their traditional yodeling songs as they climb. But in the winter, climbing is far more dangerous.

Since the turn of the century scores of persons, many of them children, have met death on the trail. Apparently it has never occurred to anyone to make the path safe, at least by building handrails in the more dangerous places. Also, for economic reasons handmade shoes are used by many who walk the path, and these can be a dangerous substitute for the spiked factory-made shoes, especially in the wet and icy seasons.

In the village itself there is malnutrition, a result of poverty. Lack of adequate forage for the cows, and the [illegible] that they are also used as beasts of [illegible] den, sets milk at a premium, and [illegible] people have to do with little or nor[illegible]

BUT, THROUGH the vision of one [illegible] and the benevolent Christian givin[illegible] others, the first step has been take[illegible] do something about the folk at San [illegible] tino. Mr. Peter Brenner, business[illegible] rector of an international, interdenom[illegible] tional youth organization (*Lande[illegible] gendring,* Baden - Württemberg), [illegible] lived in the valley near San Martino [illegible] soldier during the war. He became a[illegible] of the need. At last, after seeking [illegible] means to put into action a prograr[illegible] help these poor mountain folk, the [illegible] has opened.

Mr. Brenner began circulating [illegible] about the conditions in San Mar[illegible] among influential friends and youth [illegible] ganizations, many of which are Luthe[illegible] and through a radio program in [illegible] Germany. Donations of money [illegible] goods began to come in. An Amer[illegible] Aid program to Europeans donated a[illegible] able quantity of powdered milk for [illegible] undernourished children and nur[illegible] mothers. Donations continue to com[illegible]

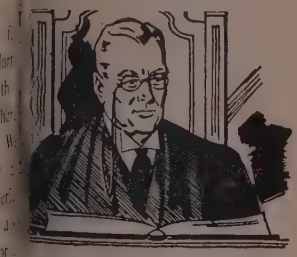
I WAS PRESENT at a simple ceremon[illegible] Laces, the community center respons[illegible] for the welfare of San Martino, wh[illegible] these donations were made. The [illegible] council was called together in a spe[illegible] meeting, at which time Mr. Brenner m[illegible] the official presentation. The mayor [illegible] council members were overjoyed to kn[illegible] that at last something was being don[illegible] remedy this part of their community.

The money would be used for the p[illegible] ent to purchase badly needed footg[illegible] so important for safer travel on the st[illegible] trail. The powdered milk will be [illegible] tributed according to the most urg[illegible]

ds. Then in the spring and summer, . Brenner explained, there would be young people's work camp, already ng organized, which would bring th from various places in western rmany to Laces. Throughout the nmer they will build walls and hand- ls on the path to San Martino and at t make it safe for travel. The mayor d his council promised to lend every ort in making the project a success. Thus the vision of a man and the co- rative and democratic action of ristian men and women in western rmany have been pooled to meet the needs of others less fortunate. The San Martinos, who live in Italian territory and are by tradition Roman Catholic, are to receive the benevolent giving of those of another country and of other creeds.

Yet as their need is being made known in democratic West Germany where Lutheranism is a vital factor, the response has been immediate, born in the true spirit of Christian love. The trail to *San Martino al Monte* will at last be safer, and its people happier and healthier, because God continues to inspire people everywhere into doing noble deeds.

Sometimes People Surprise Us



By WILLIAM DINWOODIE

The judge reached a verdict before the evidence was all in. He had to revise his opinion when he discovered what power God has to change people

JUDGE HARRIS had a raspy voice. When was angry, it was like a saw cutting ough glass. He was angry the morn- , he called my father into his office. As Dad walked through the door, the ge pointed to a straight-backed chair d said: "Sit down, Reverend." Father asked if I should wait outside. "Let the boy stay," said the judge. ve nothing to say to you I can't say ore him."

I took a seat on the window sill, the es of my shoes barely touching the or. Behind me was the three-shaded nare of the small Minnesota city, ietly dozing in the late morning sun- ht.

Judge Harris lost no time in coming to the point. "I've called you in about Jeb Davis," he said.

"What's Jeb done now?" Dad asked.

"What you'd expect. He's in trouble again."

"Care to tell me about it?"

THE JUDGE leaned forward across his broad-topped desk. Tapping his fingers on the papers before him, he said:

"I've reports here that Jeb has been frequenting Basset's Woods. You know where that is, don't you?"

"Yes, it's on the edge of town near the Rosewood schoolhouse."

"Right." The judge nodded his head

slowly. "I suppose you also know it was a moonshiner's paradise before we cleaned it out a while ago."

"I've heard as much," Dad agreed. "But what's that got to do with Jeb?"

"For the past week Jeb and a fellow by the name of Ben McDougal have been seen going into the woods there in the late afternoon and staying until dark. Can you guess what they've been doing?"

"I can guess what you think they've been doing," Dad replied calmly.

THE JUDGE fairly snorted. "You know and I know they're up to some devilment and I'll tell you what I'm going to do."

"What's that?"

"I'm putting the police on Jeb's trail. We'll soon find out what he's up to."

"Aren't you being rather hasty, Judge?"

"Hasty?" The jurist's querulous voice took on a biting edge. "Your patience with that no-account bum is beyond me. For years he's been a trouble maker. I've had him before me a half-dozen times; everything from simple intoxication to assaulting a police officer. The last time I was ready to throw the book at him. He'd have gotten six months in the workhouse at least. But what happened?"

"I asked you to parole him to me."

"That you did, and why?"

"I'll tell you why." Dad's voice remained calm but firm. "I talked with Jeb in his cell. He told me he was sorry for what he'd done. When I asked you to parole him to me, I was certain he was ready to make a fresh start. I've had no reason to change my mind since then. Jeb's never failed to report on time. He's bought new furniture for his home, new clothes for his wife and two little girls."

"So you don't believe what I've told you?" There was more than a hint of warning in the judge's voice.

"I believe you," Dad hastened to assure him. "I'm certain you have reason on Jeb and Ben's nightly visits to Bass Woods. But what does it prove? What the sort of evidence that would stand in court?"

JUDGE HARRIS leaned back in his c and ran his forefinger along the sid his thin nose. For a long moment or the only sound in the high-ceilinged r was the gentle tick of the clock.

"Have you any suggestion, Revere

"I have," Dad replied. "Jeb leave work at 4:30 in the afternoon. would bring him to the woods befor Suppose you and I meet at the sch house at 5:30. We'll go back in woods ourselves. It shouldn't take us time at all to learn what Jeb and friend are up to."

The judge left his seat and wa slowly up and down the room. Whe stopped beside Dad, he was smiling.

"I'll take you up on that," he s "See you at the schoolhouse; 5:30 sha

On the way home, Dad was thou ful and I knew what he was think Suppose the judge was right?

THAT AFTERNOON was the longest experienced. The hours dragged. I relieved when Dad said it was "time get going." We boarded a trolley a bl away from our house and rode to Ril Creek. We crossed the bridge span the creek and followed a dirt road to schoolhouse. Judge Harris awaited u the yard. Taking out his heavy g watch, he said:

"I see you're right on time, Revere Where do we go from here?"

"There's a path leads away from back of the schoolhouse," Dad poin out. "I'll take the lead. You follo

I felt like a conspirator as I follo

ad and the judge into the woods. At nes we had to push through heavy un- rbrush and needle-like thorns slashed my legs. We were deep within the rest when the unmistakable sound of ax biting into wood reached us.

THROUGH A BREAK in the bushes we uld look down into a hollow. In the nter of the hollow, Jeb was chopping wn a tall spruce tree. Chips sprayed ound him with every stroke. Soon the e, with a mighty wrench, toppled over its side.

Jeb picked up the heavy end of the unk and started dragging it after him, aware of the three shadowy figures llowing him. Coming to a broken- wn barn, sagging at the seams, he lled the tree in through a large open orway.

Dad turned to the judge and asked: Now what?"

"We'll wait here for awhile," the jurist plied. "Can't afford to act hastily until know what we're getting into."

A LIGHT WENT on in the barn. We ok a path through the woods to the ck of the barn where broken pieces of arding made it easy to look inside. he large, bare room was lighted by a ngle oil lamp suspended from a nail side the door. Jeb was standing close the lamp and was wiping his face with red bandana handkerchief. A short stance away a second man, in blue veralls, was tying together tree branches gainst a white square of cardboard.

"What are you going to do with that ee?" Jeb's companion asked.

"I thought I'd be using the big end ere for supports for the platform," Jeb plied. "Teacher said to make 'em rong enough, and this one here is strong ough to hold up an elephant."

"I'll say it is," the other smiled. "By the way, Miss Carey was here today and was she pleased with the way we'd fixed things. Said she'd never had anything as nice for her school entertainment and you and me was to be sure to come."

"I'll come sure enough," Jeb promised. "You couldn't keep me and the missis away with a shotgun. Our Judy's got a big part—a fairy queen or somethin'—and we wouldn't miss seein' her for nothin'."

THE JUDGE had heard enough. Stepping away from the broken siding, he motioned Dad and me to follow. When we were well out of earshot, Dad started a chuckle that churned into a deep-throated laugh.

"What's there to laugh at?" the judge asked testily.

"You," said Dad.

"Me?" The jurist's face took on the color of an over-ripe beet. "Why I've a good mind to—"

"You'll break down and admit you've allowed your suspicions to run away with you," Dad broke in. "Tell me what would Jeb think if he knew the judge—his judge—had been snooping on him?"

Judge Harris' face—a bleak crag of granite most of the time—warmed into a smile.

"Okay, Reverend, you've got me there," he conceded. "But what can I do to make up for my mistake?"

Dad looked away toward the city, now little more than a blur in the gathering darkness, and said: "I happen to know that Jeb has a birthday coming up in a day or two. Doesn't that give you an idea?"

"What would Jeb say if I were to lift his parole for a birthday present?" the judge asked.

"Jeb wouldn't know how to thank you," Dad replied.

KITCHEN FULL OF OWLS

THE CONGREGATIONAL MEETING was as near a total flop as one is likely to experience. The weather was terrible. The high school PTA was holding open house. The Eastern Star was having a baked bean supper. The Lions were putting on a minstrel show.

"Look at all this coffee! We could swim in it!" Mrs. McIvor was disgusted.

The picture of such a dignified person swimming in a pool of coffee did a lot to cheer me up.

DAN STUCK his head in the kitchen door. "Come on, you gals. We need a quorum."

"Oh, no!" Sally Jennings protested. "We don't have to go in to that MEETING. do we?"

"Sure. Anyhow, it's a meeting, not the lion's den. Being bored by a lot of reports is a small price to pay for a democratic congregation."

"Lion's den! I wish I'd gone to the Lions' show! I don't mind making coffee and stuff like that but, ugh! meetings!"

"Never mind!" Dan was determinedly herding us toward the social room. "Maybe it's like olives. Once you eat enough of them you learn to love them. Go to enough meetings and you can't stay away."

"Not me!"

"Famous last words! Five years from now when you attend every meeting for miles around you'll remember this evening and laugh."

"That makes all of us laugh!" agreed Mrs. McIvor. "Anyone who could attend all the meetings for miles around w have to be a lot of places at the time. This is the meetingest comm I've ever lived in. Sometimes it s people around here don't do any but meet, meet, meet."

AS A MATTER OF FACT, this ar meeting was not nearly so bad as it c have been. The reports were mi graphed. The persons presenting merely called attention to the more portant matters in each report.

There was a lot of good-natured ding about electing the church co Indeed, there was really too much of "I'm glad I'm not up for election time," Dan whispered. "This is im tant business. They shouldn't turn it a circus."

"Look at Pastor Ittel. He's abou give us all a fatherly lecture, unless I my guess."

Well, I did miss my guess. He d have to say anything, because a nur of people caught his expression, jus we did. Sometimes, I wonder why that so many of the congregation r to the pastor's unspoken control as do. Maybe he represents our colle conscience, our super-ego, as that b let on "Understanding Yourself" pu

While the tellers were counting votes, I was remembering other thing that booklet. Karen brought it home f Luther League, the other night. I pic it up to see what she was intereste and I couldn't put it down.

Pastor Sym says there's a whole s

hese booklets on "Life Adjustment" the sponsors put out on a table and youngsters can pick them up and take n home till the next week. The stuff written from a specifically Christian nt of view, but the boys and girls can that there's Christian relationship h a lot of it.

AND THINKING of Pastor Sym made me nder what the difference is in our feel- for him and our feeling for Pastor l. We respect him just as much as the tor pastor. And certainly we are fond them both. It's just that Pastor Ittel ms to be sure what we ought to do ore we know ourselves. Pastor Sym here to help while we do the working of our own course of action. He has own ideas, but he plans with us, not us.

was thinking that we are lucky to e such men, especially since we don't them any more backing than a meet- like this seems to indicate, when the ers came in with their report. After t, the meeting didn't last long and we re able to get the refreshments started ly enough so that we could all get me at a decent hour.

PUTTING THE SILVER away took me of the kitchen for a few minutes. s. Ittel had come out to thank us in t gracious way of hers for all we had ne. Even if some of us think it isn't cessary, since it is our church as much hers, we're all pleased by a little ap- eciation. Then she was gone and orrie Buch went back to what she had idently been saying earlier.

"Yes, I guess everyone will be sur- ised to know Eloise is dropping out of erything at the church. She is going rther than I would go, but I think there a certain amount of justice in what e says."

There was a brief silence. Then Claire spoke. And as soon as I saw her getting ready, I wanted to run over and put my hand over her mouth. "It couldn't be, could it," she asked, "that Eloise is using this silly little incident to excuse her from participating in things where she might have to contribute a little money?"

Oh, Claire, why did you do it? It just isn't like you to spread gossip, even to protect the church you love. The church doesn't need that sort of protection. It needs you, being the sort of person you usually are.

I THOUGHT these things, but I couldn't find a word to say. Then Mrs. Schmidt did her customary peacemaker's part. "Ever look at 'Pogo'? Remember old Owl wondering what's going on between Albert and Churchy? And as he walks away, he's saying to himself, 'I don't want to spread any false rumors. I'd better discuss this with my friends before I say anything.' Isn't that what we're doing? We don't know Eloise is resigning and we certainly don't know why. Maybe we're just being a whole kitchen full of owls."

A slow wave of color started south of Claire's ceramic earrings and moved up to her hair line. Her nose, especially was a red that was almost magenta. But she smiled, the real Claire smile. "Thanks. You're right, of course. We all know better, but the flesh gets the better of all of us, now and then."

"Fiddle!" Florrie snapped. "I believe in speaking my mind. People always know just where I stand. If you want to call that gossip, go right ahead."

Mrs. McIvor slipped an arm around the rigid shoulders. "No one's calling anything anything. Let's all go home and get a good night's rest. Anyone going my way?"

WORSHIP NOTEBOOK

Ninth in a series on The Liturgy: THE OLD TESTAMENT LESSON

ONE OF THE features of the new Service Book and Hymnal will follow the Collect for the day. At this point in the service these words will appear:

Here the Minister may read the appointed Lesson from the Old Testament, *saying,* The Lesson is written in the — Chapter of —, beginning at the — Verse. *The Lesson ended, he shall say,* Here endeth The Lesson.
Then may be sung a Psalm *or a hymn of a* Psalm.

In the list of appointed Epistles and Gospels for Sundays, festivals, and holy days of the Church Year which is given in the General Rubrics, a lesson from the Old Testament will be included.

ACTUALLY, this isn't something new. The *Common Service Book* (Music Edition, p. 291) says

> Before the *Epistle for the Day,* other Lessons of Holy Scripture may be read, but the *Epistle,* and the *Gospel, for the Day* shall always be read.

Perhaps it's because this rubric is buried in a section of the present book we so seldom see that many of our churches fail to observe it. The result is that most of our people seldom hear more of the Bible than that small portion which consists of the Epistles and Gospels for the Church Year.

Often we hear people say that we ought to try to do things as Jesus did them. In his day it was customary for people to attend the synagogue in their own villages. As a part of this service two lessons were read from the Hebrew scriptures, one from the Law, another from the Prophets.

After each lesson, one of the men of the congregation would comment the portion read. In St. Luke 4: we read that our Lord exercised function in a visit to the synagog Nazareth.

AFTER PENTECOST, the Christians tinued this practice. Later on, written by the apostles were also These letters or "Epistles," as we them, were admonitions from men St. Paul or St. Peter and were addr to certain communities.

Because the letters had an appe other congregations besides thos which they had originally been sent were copied and circulated amon congregations. A reading of a po of each letter at the assembly of the gregation soon became a regular fe of early Christian worship.

What we today know as the G were introduced in the same fashio first the events and words of Christ passed along orally. These accounts eventually set down upon paper an tributed throughout the church.

So, in the early Christian worship lessons were read. Soon one of th Testament selections was dropped. the other was deleted also. Becaus Lutheran order followed the rite o Western, or Latin, tradition, our c in most areas has had only the New Testament lessons, Epistle and pel. Strangely enough, within the C of Rome two of the ancient rites, are observed only occasionally to the Ambrosian and the Mozarabic retain the three liturgical lessons.

IN AMERICAN Lutheranism can be with this proposed change in our f worship. Religion may be pop- day, but people don't really know cripture. Difficulty in reading the translations has something to do , but any person who feels that he ck up a modern translation and through it as he does his morning is deluding himself. Scripture not only reading, it needs study. a day when picture magazines and on occupy more of our attention ne printed page, Bibles gather dust shelves.

en this happens, when all many peo- ow are a few incidents in the life of and only his most important when even familiar passages of ul or St. John are heard less fre- y than TV commercials, man's rity with the things of the spirit ed and his relationship with God es less and less.

E OF THE MODERN translations be- t. John's Gospel with "At the be- g God expressed Himself." This . Phillips' way of paraphrasing "In ginning was the Word." It is God's that informs us about God. The sion which falls on the ears of our and hearts is the door which opens us the unknown. And unless we to that expression, the unknown ver remain a mystery.

we listen to God's Word. By it he s about himself. He opens the cur- on what he wants us to know about lf and how we are to relate our o his. The eye-witnesses are gone. heir words, captured and inscribed e printed page, are the means by we enter into a knowledge and un- nding of God. The Gospels tell us rist, the Epistles refine and explain what the Gospels tell, and the Old Testament lays the foundation for both.

I hope that all of our congregations will observe this rubric and that in our churches the appointed lesson from the Old Testament will be read. Some people ask how the service can be shortened. They will find ways, ways which maintain the unity of the service—deleting the nonessentials—and still provide a balanced worship.

PASTORS who conscientiously follow the pattern of the church year in the preparation of their sermons will be glad for the added strength that comes from the Old Testament lesson. As the prophecies associated with the Advent Wreath help us to appreciate the coming of Christ, so by means of the other lessons from those scriptures that he himself used, the background in the history of Israel will place in sharper focus the figure of him who came to men that by him men might once again return to God.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Which way?

QUESTION: I am the mother of three wonderful children. But my problem is religion. That is the one thing that should keep a family together, but my husband and I are of different faiths. I am Lutheran and he is —.

We are both concerned about the children. I believe they will be confused as they grow older, since they won't want

to hurt either of us. My son even asked me if people must join church. Both of us want them to make up their own minds.

I have thought of talking it over with my husband and finding out whether he would be willing to drop his church, and I drop mine, since we won't join each other's church, and unite with a church of another denomination. In this way we might be united and be able to bring up the children in the same church. Yet I can hardly do that, for I love my church; but for family unity one will do almost anything.

REPLY: The time to settle such questions is before marriage. But at that time it is difficult for young people to envision the difficulties involved in divided church affiliation, and many feel that love will settle all problems. Some hesitate lest any strong stand may prevent the marriage. But the past is past, and we have to face the present and the future.

You have several alternatives.

1) You can let things ride as at present, with each child making his own choice. In that case you and your husband must be generous enough to accept their decisions. But you would run the risk that one or all might not affiliate with any church. The two of you could be of help to the children, if, at a proper age, you would explain to them on what matters your two churches agree and where they differ.

2) You and your husband can come to an agreement to recommend to the children that they go one way or the other, each having determined to bestow his blessing.

3) The ideal thing is for you and your husband to agree on one of the two communions and lead the whole family that way. If you are both ing to choose a third, why not d simpler thing by choosing one would not require both to change.

Our church is closely associated other Protestant denominations i National Council of Churches. have many things in common, d the differences. No one would say faithful members of these bodies not share in salvation, teach Chri living, and serve God and man.

Feebleminded

QUESTION: There is a girl in our n borhood who is feebleminded. She i able to make progress in school seems helpless among other chil What causes such a condition and can be done about it?

REPLY: No definite answer ca given in regard to the causes of fee mindedness. It is believed to be du defective make-up and functioning the central nervous system. Some lieve there is an insufficiency of b cells. In most cases medical treatm is of little or no help.

The lowest grades of these un tunates can learn little or noth Others do much better, and some hardly be distinguished from nor persons. For all who have suffici capacity it is best to fit them into ciety as well as possible.

Some of these cases are best pla in institutions, while others can live home and carry on some gainful wo Still others can take a relatively sim place in the world of labor. In a st of 200 cases, with IQ's under 70, was found that they had completed average of four and a half grades school, and about 80 per cent of th became self-supporting.

PREACHERS' PROBLEMS

nturous Preaching. By James H. Robin- Channel Press. 186 pages. $2.50.

es Robinson's *Adventurous Preaching* its place gracefully but firmly in the ed tradition of the Lyman Beecher reship on Preaching. In seven strongly d chapters he traverses the ground all ay from the most personal qualifica- f the preacher to the listening capacity e congregation.

s spoken and written by one of Amer- best ambassadors of good will. He is e the most youthful and the only man e Negro race to be invited to this lec- ip. The author pricks the conscience his challenge to make the church the for the universal Child—in which is neither bond nor free, Jew or Gen- white or black, but one fellowship in t. Here is a volume which, as Niebuhr out in his preface, insists throughout e social relevance of the gospel with- obscuring the evangelical heart of it. rticularly does the chapter on "The Fel- ip of Confession" shake one out of institutional complacency. It is a mov- definition of the church and greatly ay of the unfolding ecumenical faith.

ere is an important message from one e engaging personalities of the Ameri- pulpit. There is adventure in it, and an nturous approach to the gospel. And e does not have such an approach there recious little salvation for the man who bligated to stand up before a congrega- at least once a week.

ROBERT F. WEISKOTTEN

ichmond Hill, N. Y.

DEBATE IN THE PULPIT

lan in the Middle. By James A. Pike and vard A. Johnson. Seabury Press. 118 pages. 5.

o discuss the "seven deadly sins," Drs. e and Johnson, canons of the Episcopal hedral of St. John the Divine, New York, have used the growingly popular trialogue sermon form. In these sermons a man—who could be you—debates his thoughts and actions with representatives of God and Satan.

In a very real sense these trialogue sermons are modern morality plays which require a maximum of self-activity on the part of the reader (or hearer) if he is to look through "The Man in the Middle" into his own soul. The effort is well rewarded as one gains a deeper insight into the "hidden motives of the soul" which are the seven deadly sins—wrath, lust, envy, gluttony, covetousness, sloth and pride. Gradually we come to see our self-centeredness and are helped to recenter our lives in God.

These dramatic externalizations of the inner struggles of the soul make excellent hearing as well as reading. The reviewer was privileged to hear them when they were first presented to postgraduate students in New York City. He has since used them in his own midwestern congregation where they were enthusiastically received. With the help of two laymen, any pastor can use these sermons in his own congregation. The "man in the pew" will begin to think with renewed vigor and perception concerning the way in which the Tempter so convincingly presents evil as good.

Auburn, Ind. ALLAN HAUCK

ANALYZING NIEBUHR

Sin and Science. By Holtan P. Odegard. Antioch Press. 245 pages. $3.

The more profound and varied a man's theology, the more controversial a figure he is likely to become. Reinhold Niebuhr is an excellent example.

This meaty book is an evidence of the analysis and criticism which Niebuhr's theology provokes. It is written by a man whose major fields of study were the biochemical and political sciences, and who now is a city-planner in Rockford, Illinois.

For one whose speciality is neither phi-

losophy nor theology, this is a surprisingly discerning and stimulating work of interpretation and criticism. It is scarcely, however, as Max Otto (who is brilliant and should know better) claims, "a most careful and appreciative setting-forth of Niebuhr's theology . . ." Contrarywise, author Odegard accuses Niebuhr of everything from an enervating pessimism to a standardless expediency. His negative judgment of Niebuhr and everything neo-orthodox almost shouts from the first ten pages. His strange choice of words, e.g., "empiric," his stranger phrases, e.g., "the dogmatic nature of man," and his sometimes confused and unfair and sarcastic tone deplorably weakens a book which makes certain extremely discerning contributions.

What are the sources of Niebuhr's failures, according to Odegard? He fails to see that *"all* psychological or inner character traits are more imposed than they are indigenous" and that "an impulse (to sin) is never exclusively intrinsic." The false notion of *hybris*—"love of power"—and the distorted emphasis on sin leads to excessive pessimism which is enervating. Perhaps even worse, his love of paradox—which produces more confusion than light—grows in part out of the fact that Niebuhr really has no standard but "the mind of Christ" . . . and that is vague indeed."

So the Bible is quoted according to choice, and specific social and political decisions are made in a badly pragmatic way. There is at best an indirect relation between Niebuhr's theology and the political actions he advocates. Niebuhr, Odegard claims, really discourages the rational and moral improvement of man. Add to this his growing conservatism and his unwarranted rejection of the social sciences, and it would appear that Niebuhr is useless at best, dangerous at worst.

Odegard's final judgment, surprisingly, is not that negative. His writing improves toward the end. His analysis of *The Irony of History,* for example, is acute. He speaks for all people who advocate the use of reason and of scientific method for the improvement of the state of man and wh lieve, therefore, that Niebuhr's pess is excessive. Niebuhr's mistaken cyn regarding the creation of a world go ment is a devastating example, I believ

The "case for the opposition" to Nie and contemporary neo-orthodoxy de a more thorough-going, cautious, and anced statement than this. By the token, *Sin and Science* should be car pondered. CHARLES W. KEGL

Wagner College

BOOK BREVITIES

With Hearts Uplifted. By Clifford A Nelson. Augustana Book Concern. 200 p $2.75.

From his sermon notes and from weekly column in *The Lutheran Compa* Dr. Nelson has prepared 60 wide-ra and soberly eloquent meditations. The highly useful for thoughtful Christian daily devotional reading.

Being and Believing. By Bryan Green. Scri 121 pages. $2.50.

Bryan Green is England's best kn evangelistic preacher. This book is a lection of short, sharply written mag articles (originally in a popular British azine, *Women's Illustrated*) regarding C tian faith and life. The essays explai simple language the Apostles' Creed, Lord's Prayer, the Sermon on the M and the Ten Commandments.

Portrait of Jesus, Paintings and Engra from the National Gallery of Art. Tex Marian King. Lippincott. 63 pages. $2.7

Black-and-white full-page reproduc of great pictures illustrate our Lord's chronologically, from Jan van Eyck's nunciation" to Tintoretto's "Christ at Sea of Galilee." Opposite each picture New Testament excerpt describing the s portrayed, with Miss King's comment the picture and its artist. A majority of 28 pictures are from Flemish, Dutch, German artists of the 15th and 16th turies.

erseas

STRIA: Vienna. Jan. 2.—LUTHERAN Reformed church members in Vi- are well past the halfway mark in efforts to rebuild their almost 100- old parochial school destroyed on st day of World War II. The school, n 1861 on a site donated by Em- Franz Joseph I, was closed by in 1938 and burnt to its founda- by a German wrecking crew in just before the Allies liberated the ian capital from the remnant of 's armies.

otestants resumed scholastic work ear later, using makeshift accom- tion and mapping plans for rebuild- ne old school. First donations for roject came from American Luther- World Lutheranism contributed fur- funds, and Austrians raised their One way of inching closer to the was a fund appeal coupled with a tamp issue of the Austrian postal ce. The stamps carried a surcharge h went to the building fund.

E SYNOD of the Austrian Lutherans in December for its second session 56. The meeting was overshadowed e events in Hungary which had put rians in the frontline of international ations on behalf of thousands of gees seeking safety in the free world. otels, schools, barracks, hospitals private homes made room for the ooted. Protestant homes and institu- are filled to capacity. Food and ning are needed, but the most urgent l is for money. Refugees must be n spending money on arrival. They t be fed and housed. Expenses for rams to foreign countries and trips veen the camps and Vienna weigh ily on the budget.

Acting for the Lutheran World Federation and the World Council of Churches is the Austrian Evangelical *Hilfswerk* which is channeling aid to the refugees. Since the Hungarian border has been sealed off by the Communists, operations are limited to Austrian territory. *Hilfswerk* officials stand ready to transport supplies into Hungary if communications can be re-established and conditions along the border improve.

WHILE DISCUSSIONS at the synodical meeting in Vienna centered mostly around the Hungarian emergency, the agenda dealt with matters of great importance for the future of the Lutheran church in Austria. Delegates heard reports on proposed amendments to the church constitution, on the relations with ecumenical organizations and on the work for a new hymnal. There was talk of a further development of inner mission work which has shown promising growth in all congregations and can find its foundation in the operations of *Hilfswerk*, now in its eleventh year.

Still pending is the new legislation governing the relations between the state and the Protestant churches. Legally, relations are still based on the laws of 1781 and 1861, which are no longer in keeping with the reality of the Austrian Republic as it exists today.

Relations between the Protestant churches and the government of the predominantly Roman Catholic country are excellent. But Protestants are concerned over the lack of adequate legal safeguards guaranteeing Protestants full equality with Catholics. These concerns were expressed at a mass rally in one of Vienna's largest halls at which Bishop Gerhard May and other leading Austrian Protestants re-emphasized the need for a new law. —GEORG TRAAR

United Lutherans Plan Half Million Dollar Home for A

By PAUL L. WETZLER

MINNEAPOLIS—A half million dollar residence for the retired is being planned by the Lu Good Samaritan Society, an organization of Minnesota ULC ministers and laymen, for the City area. Members of ULC congregations will be asked to help finance the project.

The home will be known as Martin Luther Manor. The sponsoring organization has retained Theodore Stump of Livingston, Mont., as consultant for the fund-raising campaign. Site for the residence will be announced later.

The Good Samaritan Society, in calling attention to the project, said that nearly one Minnesotan out of every ten is estimated to be over 65 years of age and that the ratio will increase. It emphasized that available facilities can care only for 5 per cent of those in need. Even among the extant homes for the aged, the society noted, there are many that "offer little more than a place to go and wait to die."

DR. CLEMENS ZEIDLER was scheduled to be installed as president of Northwestern Seminary at Salem Church on Jan. 30. He is the successor of Dr. Jonas H. Dress

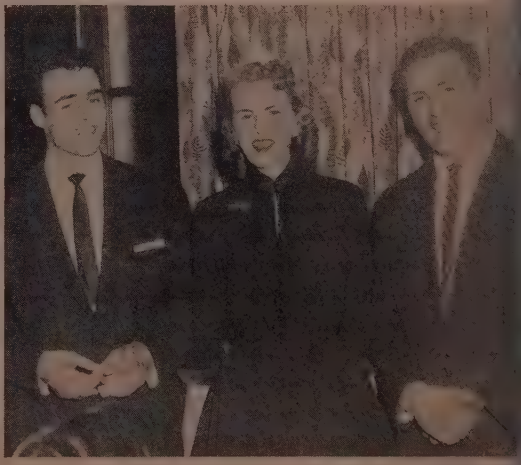
Dr. Zeidler resigned the presidency Central States Synod which he had since 1954.

HOPE CHURCH, Minneapolis, ad plans for the first unit of its new chur

Dates for the Minnesota School of sions have been announced as Sept. at Faith Church, St. Paul . . . Att Cyrus Rachie, St. John's, Minneapolis elected president of the Lutheran W Society of Minnesota . . . The Rev. Metzker was installed as pastor of Epi Church, Minneapolis. Dr. Paul L Wetzler gave the charge to pastor and gregation.

SALEM, Minneapolis, raised $7,00 cash while completing a $100,000 cam

TWO ALL-AMERICANS AND A QUEEN AT SALEM'S CHRISTMAS PAR



THE QUEEN in the Christmas play Salem English Church in Minneapolis featured at its youth party was not new to the role. She is Mary Lou Erickson, a member of Salem, who will reign as queen over the 1957 Aquatennial. Her knights were (left) Bobby Cox, University of Minnesota quarterback and 1957 All-American, and Bob Hobert, another U of M athlete who was selected by "Look" magazine as one of its 1956 All-American team. Both belong to Salem congregation. Pastor of the Minneapolis church is Dr. Paul L. Wetzler.

1957 budget. The cash was the down nt on purchase of a $25,000 corner ty on Lyndale Avenue which carries aviest north-south traffic in the Twin

EN ERICKSON, for 12 years business ger of Holy Trinity Church, Minne-, resigned effective Feb. 1. During her e of office, funds administered by the h rose from $43,000 to $203,000.

IDENT WORK ANCHES OUT

CEIPTS of approximately $9,000 for mber made it the banner month, cially speaking, in the Lutheran Stu- Foundation's history. The foundation aching out to serve every center in the where Lutheran students meet. The ersity of Minnesota has 6,800 students are members of NLC congregations. rs are at Moorhead (450), Mankato), Superior (260), and St. Cloud (500). to help develop student work have from Virginia, Bemidji, Ely, Hibbing, ester, and Brainerd. An increasing ber of the 700 NLC congregations in state are rallying behind student work ax-supported schools.

HIGAN

M Plans Used in Building ginaw Mission's Chapel

By CLYDE G. STEELE

ETROIT—Our Saviour Church, Saginaw, worshiping in the first house chapel built ording to a Board of American Missions h in the Michigan Synod. The chapel is structured on a lot adjacent to the site chased for the future church. When the ger unit is built, partitions will be placed the chapel. It can then be used or sold as ome.

The chapel seats approximately 100 per- s and cost $27,000. Pastor Karl Kalt- ler reports that the first service was held the new unit on Dec. 16.

WEATHER IS IMPORTANT

A long-range study of weather predictions forecasts a cool August in 1957. The forecast cheered the hearts of the members of the committee on arrangements for the Lutheran World Federation Assembly which will meet in Minneapolis at that time.

TWO CHICAGO SEMINARY students are serving as interns in the synod. Warren L. Thummel is at Holy Communion Church, Detroit, and Bruch Fehl is serving Trinity Church, Grand Rapids.

Pastor Gold Leaves for Berkeley

DURING THE past three months, Dr. Victor Gold, pastor of Trinity Church, Kalamazoo, has been on leave of absence while teaching at Pacific Seminary. At the end of November, the board of directors of the seminary extended to Dr. Gold a call as full-time professor. He resigned as pastor of Trinity Church on Dec. 1.

CHRIST THE KING CHURCH, Livonia, a mission organized only 18 months ago, has begun a financial fund drive for erection of a first-unit chapel and educational building. Under the leadership of Pastor Kenneth Larkin, the mission now numbers more than 225 active members.

HOPE CHURCH, Dearborn, received an unusual gift from the city. The congregation had purchased additional lots for parking facilities which had to be surfaced. The city sent a crew of workers and did the complete job for the congregation at no cost.

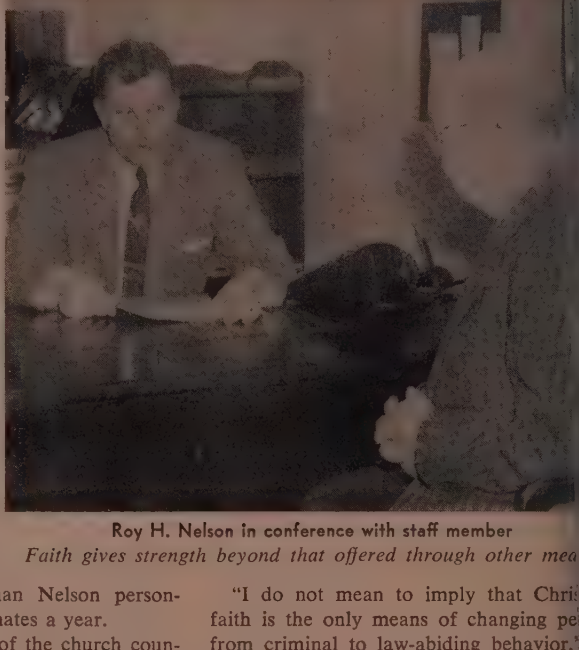
IMMANUEL CHURCH, Jackson, the Rev. Everett P. Bunck, pastor, is holding three services each Sunday morning to accommodate the congregation. Plans for a larger edifice have been approved. Construction will begin this year.

THE EVANGELISM MISSION begins in the Detroit area on Jan. 27. This will be the second mission in two years. Detroit carried out a pilot mission in the fall of 1954 to determine best procedures in large cities. The opening rally on the 27th will be held in Epiphany Church (Missouri Synod).

Parole Board Chairman Carries His Convictions Into His W

Roy H. Nelson entered the University of Michigan at the depth of the depression. A Michigan-born son of a mine policeman, tempered by years of hard work, his mind was focused on social problems when he graduated from school.

He started out as a case worker in the Michigan State Welfare Department in 1937. Seventeen years later he was appointed chairman of the Michigan State Parole Board. His five-member board hears annually 7,000 cases, grants paroles to some 2,800 convicts. Chairman Nelson personally interviews 3,000 inmates a year.



Roy H. Nelson in conference with staff member

Faith gives strength beyond that offered through other mea

A Lutheran, member of the church council of St. Stephen's mission in Lansing, Mr. Nelson's attention is focused largely on the spiritual and human values that are "the only substantial basis for changing human behavior in a positive and lasting fashion." Speaking from his experience with thousands of prisoners, he says that in his work he does not find many men whose outlook "has been changed by spiritual rebirth." But when he finds them, they can be easily recognized because they do not possess "the fears, hatreds, deviousness of so many others."

"I do not mean to imply that Chri faith is the only means of changing pe from criminal to law-abiding behavior," concluded a recent statement on his w "but I do say that there is in a deep and a ing faith a positive strength above and yond that offered through other mean power sufficient to meet and overcome handicap."

The Knubel-Miller Lecture series will be given on Feb. 7-9 at Advent Church, Detroit, by Dr. Martin J. Heinecken, professor at the Philadelphia Seminary.

INDIANA

Richmond Area Prepare For Evangelism Mission

By WILLIAM L. PIFER

Fort Wayne — Chairmen from churches in the Richmond area convened First English Church, Richmond, last mo to be briefed on the forthcoming area ev gelism mission scheduled for Feb. 10-

ing were 79 delegates from Rich- Connersville, Dayton, Ohio, Muncie, d, New Castle, and Pershing. The g was conducted by Regional Director rnon Hess. The Rev. A. Swasko is hairman.

Rev. O. B. Noren was installed Dec. pastor of the La Otto parish by the Robert Heine, vice president of the a Synod.

EN INDIANA CHURCHES will be scenes ganizational district rallies during Jan- for all Luther Leaguers of the state. seven districts were geographically d at a recent executive committee ng. The action had been approved e Indiana Luther League convention ctober. There will be a pastoral advisor for each district, it was announced by Miss Marjorie Neff, state president.

IN MEMORY of the late Dr. H. C. Hadley, former pastor emeritus of St. John's Church, Elwood, Ind., a sound-filmstrip, *Confirmed in Faith*, has been given by the Elwood congregation to the synodical audio-visual library.

DR. RALPH D. WHEADON, pastor of the Bryant-New Corydon parish, retired at the beginning of this year. Dr. Wheadon, a Wittenberg College and Hamma Divinity School graduate, served parishes in Ohio, Michigan, and Indiana, was vice president and president of the Michigan Synod, superintendent of the Mulberry Lutheran Home from 1940 to 1950. The 73-year-old minister will make his home in New Philadelphia, Ohio.

rish House Dedicated by St. Mark's Church, Fairborn

By E. RUDOLPH WALBORN

MARK'S CHURCH, orn, dedicated a 000 parish house winter. Participat- in the program (*see cut, left to*) Frederick A. chinski, Hamma ity School senior first son of the regation to enter ministry since its ding in 1848, Ohio od President Geo. Miley, Pastor John Meister, and Joe wman, building ncil chairman.

t. Mark's is at the rway to the extensive Air Service Com- nd headquarters. Its 1924 building has n overcrowded in recent years. A 400 cent subscription of the Christian Higher ication Year quota of 1949 showed the regation it had previously underesti- ted its resources.

The congregation was led in the campaign by Leo F. Schwerin, now synodical director of stewardship and congregational life. In 1953 it subscribed $80,000 toward a parish house addition. Ground was broken in June, 1955.

Dedication of St. Mark's parish house in Fairborn
A fast-growing congregation needed more room

In the early 1920's the congregation, with all inhabitants of old Osborn, were moved to a new town under a flood-control plan

of the Miami Conservancy District. The district built a new church for the congregation. In 1950, new Osborn merged with neighboring Fairfield to become Fairborn.

Pastor and Mrs. John W. Berger of St. Luke's Church, Lima, will be traveling in the Holy Land this summer, world conditions permitting, as the result of a gift from the congregation on the 25th anniversary of his pastorate at St. Luke's. Guests at the celebration included two Berger sons, Pastor Robert Berger of Roselawn, Cincinnati, and Pastor John E. Berger, of Messiah, Newton Falls.

Springfield Churches Hard Hit By Closing of Printing Plant

Fifteen congregations are feeling the results of the sudden December closing of the Crowell-Collier printing plant in Springfield. One out of every ten wage earners in Springfield worked for Crowell's.

One congregation wrote to its members who were affected: "We recognize the extremity to which employees of Crowell-Collier Company have been placed through the sudden loss of employment. We realize the pressure of economic daily living which now confronts you. We know with what good conscience you pledged your gifts to the 1957 church budget.

"Rest assured, the church does not press for the fulfillment of a promise made under an economic situation that has been so drastically changed. Here is where New Testament stewardship principles take over.

"We do ask for your continued regular attendance at worship for spiritual support in these days of testing and uncertainty."

Leader of African Methodist Church Was Graduate of Wittenberg College

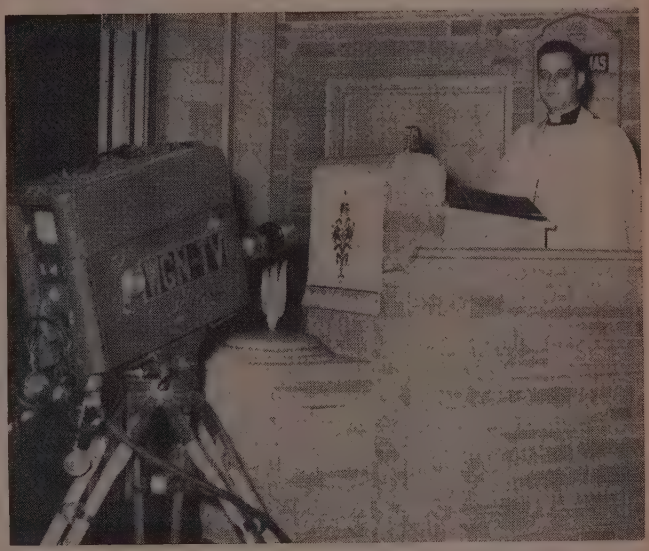
Dr. Charles Leander Hall, president of Wilberforce (Ohio) University, an African Methodist Episcopal Church institution, died Dec. 8. He was a graduate of Wittenberg College and Hamma Divinity S... The training received in the Lutheran ... found its expression in translations of ... Melanchthon's letters and in books ... articles on the Reformation.

The 50-year-old Ohio-born clerg... pursued graduate study on a scholarsh... Berlin University and earned his Doct... Philosophy degree at Ohio State Univ... He rose quickly to prominence in his ... church while gaining international s... through his theological and philos... writings.

True to the spirit of the reformers h... studied at Wittenberg, he called his ... church to repentance in a "Wilber... Manifesto," awakened her conscienc... episcopal abuses with an address on ... "Philosophy of the Episcopacy," and ... the spiritual and scriptural foundatio... the growth of a brotherhood in his ... nomination. Among those paying tr... to the leader of the Negro church was ... E. E. Flack, dean of Hamma Div... School.

Dr. Charles Leander Hall
Training at Wittenberg bore rich fruit

N-TV In Chicago Chose Lutheran Church for Telecast



Pastor George W. Wolf before TV camera in chancel of St. Andrew's
After a flurry of excitement, the great moment on Christmas Day

cago—There a hurry-up one call to George W. on the night ecember 21. go's impor- elevision sta- WGN-TV, ated by the *ago Tribune,* hinking about ng the full tmas service t. Andrew's h on the air.

Faraghan, N-TV program or called at P.M. (That the evening N-TV had duled the tele- premiere of *in Luther,* but had canceled the film quently.)

erations manager for WGN-TV ar- at St. Andrew's at 8:45 P.M. He sized e chancel, nave, choir balcony, church ng for TV possibilities. Later that eve- the decision was final. "You may be- publicizing immediately," Mr. Faraghan unced. "You have the Christmas Day ast from 10 to 11 A.M."

My mind buzzed," Pastor Wolf admitted. congregation had to be notified of a ge of time of the service. The organist choir had to go into action, rescheduling Christmas morning some of the music ned for the Christmas Eve service. tricians had to study their equipment dems, run in cables, set up Klieg lights, microphones.

en o'clock on Christmas morning ar- d. Pastor Wolf entered the chancel. "Suddenly the full import of this service struck," he said. "I was standing in the midst of thousands in an unseen congregation. I have never felt more alone in my life. It was only because the Christ was there that it was possible to begin, 'In the Name of the Father . . .'"

Mr. Ward Quaal, general manager of the station, sent word of his special appreciation as soon as the service was over. Mr. Larry Wolters, radio and TV critic of the *Chicago Tribune,* called to express approval. Telegrams, phone calls, letters began coming in a torrent. From Michigan, Indiana, Wisconsin came word from those who had shared in the service via TV.

"We were a happy and tired congregation," said Pastor Wolf. "Somehow, the King of Bethlehem had chosen St. Andrew's to preach his message to a vast congregation. God works in a mysterious way."

Halifax Main Port of Arrival For Refugees from Hungary

By DOUGLAS A. CONRAD

HALIFAX—Canada is admitting thousands of Hungarian refugees. During the winter, the great majority of them will land at Halifax. Lutherans are being greeted by Miss Irma Lehman, port worker for the Lutheran World Federation. Parishes of the Nova Scotia Synod are supplying clothing. Toys for refugee children came from Sunday schools of Lunenburg, Halifax, Dartmouth, and Bridgewater.

Many refugees will stay in Halifax until plans are made for their permanent residence. Groups from the city have presented entertainment to refugees waiting for the departure of their trains.

Pastor Michas Ohnstad, who is developing a mission at Spryfield, a Halifax suburb, reported an attendance of 110 at the Sunday service before Christmas. After months of intensive effort, attendance at Sunday services has been steadily mounting.

The evangelism committee of Resurrection Church is conducting a visitation among inactive members of the congregation. Among people received into the church by confirmation on Epiphany, one was a former Roman Catholic, one from the United Church of Canada and two from the Christian Reformed Church of Holland.

TELEVISION CREATES A PROBLEM

SINCE THE ADVENT of television, Protestant churches of Halifax have noted a gradual decrease in attendance at Sunday evening services. There has been no concerted movement to discontinue evening services, but some believe this may happen. Resurrection Church felt the decrease to a marked degree, but its average is well above that of other city churches. Pastor Douglas A. Conrad has instituted a short hymn sing and a question-and-answer period on Sunday evenings which has been well received by the congregation.

Ervin E. Young

Church work takes precedence over bu

Synod Stewardship Chairma Joins Laymen's Movement St

BECAUSE his business did not leave enough time to devote to church work, E. Young sold his bakery in Mahone and became a full-time worker in Chr stewardship under the direction of the Lutheran Laymen's Movement. He wa pointed an LLM assistant director. years of age, he had been stewardship man of the Nova Scotia Synod for years.

As his first assignment, Mr. Young conduct the stewardship sector proje Nova Scotia congregations this winter volunteer basis. He has already begun senting the program to the pastors ir seacoast province.

A member of St. John's Church, Ma Bay, Mr. Young serves his congregatic treasurer and superintendent of the Su school. Active in synodical affairs, he conducted several lay retreats. He is a m ber of the Mahone Bay Board of Trade a past president of the Home and Sc Association.

ERINTENDENT of the
len Home, Springfield,
for a second term is
John M. Warnes. He
some time last year in
a, Switzerland, on an
assignment for special
and resettlement work
traveled extensively
gh Europe and the
e East.
LP is needed by the Lu-
Welfare Association
ew Jersey which ap-
to its friends to help
number of vacancies.
association is seeking
ase workers, an office
etary and a house-
er for the Children's
.

LFARE

NUAL MEETING of the
an Welfare Society of
Dakota has been set
eb. 26 at First Church,
, N. D. Pastor Joseph
elgum will become ex-
e director of the so-
on Feb. 1.

RRIAGE COUNSELING is
of the services offered
Lutheran Inner Mis-
of Baltimore, Md. The
y reported "encourag-
esults" in this area of
eling aimed at main-
g and strengthening
al relations between
and and wife, and the
between parents and
children. During the
1955-56, 119 individ-
requested the agency's
e. Inner mission work-
onducted 333 counseling
ns, devoted over 500
s to this effort.

Crosscountry

UNITED LUTHERANS in Youngstown, Ohio, were jolted by this headline in the local newspaper: "Elect Bishop Head of ULC."

Those who thought ULC President Franklin Clark Fry had been made a bishop were mistaken. The item referred to Charles Bishop, business agent of a union local, who had been elected president of the United Labor Congress.

MINNESOTA Luther Leaguers scheduled their winter events well in advance. They announced their annual Snow Holiday for Dec. 28. It had to be called off: no snow.

WHEN Pastor George L. Lundquist succeeded Dr. A. A. Zinck at Redeemer Church, Milwaukee, his luggage from the former parish had not arrived on the Sunday on which the new pastor had to preach his first sermon. Dr. Zinck had to supply all vestments and the black shoes. Reported Pastor Lundquist: "The vestments fit pretty well, but anyone trying to fill Dr. Zinck's shoes will have a real job. I know."

THE FINER POINTS in American Lutheranism stumped a young couple of German Lutherans in Portland, Ore., who wanted to get married in a Lutheran church. In Germany, they were members of the "Evangelisch-Lutherische Kirche." But as they looked for a Lutheran church in Portland, they found that although there was no lack of Lutheran churches, every one of them had its name followed by abbreviations of obscure meaning: Mo., Wisc., ALC, ULC, ELC, NLFC, Aug., LFC . . . Puzzled, they wrote for advice to Pastor Werner Jentsch in Brooklyn, N. Y. Pastor Jentsch supplied some information on the development of Lutheran bodies in the New World which must have been satisfactory. In December, the couple got married: At St. James' Church—ULC.

TO THE DESK of the president of a large eastern synod came the plea from a pastor asking for a move to another parish. Calling his new secretary, the synod president dictated the reply: "Dear Brother, I did not know that you desired a change . . ."

When the secretary placed the neatly typed copy in front of him, the synod president read: "Dear Brother, I did not know that you deserved a change . . ."

Canada Synod's Giving Shows Large Increase

By NORMAN BERNER

KITCHENER — Giving for the Canada Synod's budget jumped 17 per cent in 1956, according to an incomplete report from Treasurer E. A. Kalbfleisch. With a few remittances still expected, the total was $262,600—up about $38,000. Most of the increase will go to the ULCA, raising the contribution to the church-at-large from $90,000 in 1955 to over $120,000 in 1956.

REDEEMER CHURCH, Toronto, has taken a further step in helping more churches to be started in the metropolitan area. Previously, the congregation had welcomed a proposal to divide its membership into three parts, thus encouraging the establishment of missions in the west end and east end of the city. Now it favors an additional development in the northwest area.

About three quarters of the congregation would leave under this plan. The remainder would invite the members of Martin Luther Church, composed of German New Canadians, to hold its services in their building. This congregation, organized a year ago by the Rev. Karl Wulf, is worshiping in the gymnasium of a United Church. Eventual merger of the English and German groups is a possibility.

Redeemer is the only all-English ULC church in Toronto. Organized in 1946, it has reached into all parts of the city. Its pastor, the Rev. Harold Brose, has actively fostered the plan of dividing the congregation. Final decision came at a meeting on Jan. 9 attended by Synod President A. G. Jacobi and Secretary Donald Houser of the Board of American Missions.

With a charter membership of 225, Mt. Zion Church, Waterloo, is the largest English mission organized by the Canada Synod. Mission Developer Delton J. Glebe and Dr. Jacobi conducted the organizational service on Jan. 27. Speaker at the afternoon service was the Rev. Arnold Conrad, pastor of St. John's Church, Waterloo, from where over half the charter members had [illegible] Preacher at the evening service was th[illegible] Frank Jensen, of St. Mark's, Kitchene[illegible]

A $250,000 GIFT is in prospect for [illegible] loo College. If final details can be [illegible] out, the firm of Joseph Seagram and [illegible] will donate that amount to mark its [illegible] centenary and that of the city of Wa[illegible] The money would be used to build an [illegible] tic center for college and city. It would [illegible] sist of a stadium seating 5,000, situa[illegible] short distance from the campus. Part [illegible] facilities would be a gymnasium, fo[illegible] field, and cinder track.

DR. MARTIN HEINECKEN will delive[illegible] Knubel-Miller lectures at St. Peter's Ch[illegible] Kitchener, Feb. 4-5. The Rev. A. W. [illegible] pastor of the host church, is in char[illegible] arrangements.

Prosperity Can Hurt, Niemoeller S[illegible]

DR. MARTIN NIEMOELLER spent a few [illegible] in Canada. He received an honorary d[illegible] from the University of Western On[illegible] London. Speaking at a luncheon arra[illegible] by the Canadian Council of Churche[illegible] said that "Hitler was the best evangelist [illegible] many ever had." Under the Nazis, [illegible] Niemoeller explained, there had been [illegible] vival of religion. But the "amazing [illegible] perity" of West Germany in the pos[illegible] years was causing a decline in church [illegible] est. In East Germany, he said, there wa[illegible] prosperity, and church attendance was [illegible] cellent.

SECRETARY HAROLD C. LETTS of the B[illegible] of Social Missions met with the social [illegible] sions committee on Jan. 7. Plans were [illegible] for a laymen's retreat in the fall, for a[illegible] ther League work camp in 1958, and [illegible] continuing operations of the immigra[illegible] centers. On the following day the e[illegible] gelism directors of the conferences discu[illegible] a follow-up program to the evangelism [illegible] sions held in 1956.

s of the Lutheran Church—Missouri Synod
d a $100,000 student service center on
mpus of the University of Toronto have
to an abrupt halt. The university recently
priated 26 acres for educational expansion.
dition to the site for the center, numerous
properties will be involved, including the
uarters of the Canadian Council of
hes.

INIA

noke Gives Warm Welcome First Group of Hungarians

By MARSHALL F. MAUNEY

NCHBURG—Twenty-five Hungarian refu-
were brought to Roanoke around the
of the year by the Roanoke Ministers'
erence.
mmunity backing in the undertaking
splendid, according to the Rev. Merlin
er, Church of the Brethren pastor who
ed the project. Within four days of
arrival, all but one were at work in
occupation. A bus company sent a
al bus free of charge to New Jersey to
fer them to Roanoke. A local hotel
ided free lodging for them until ade-
e permanent housing could be arranged.
ll of the twenty-five are Protestants and
finding their places in local congrega-
s.

NOD TREASURER A. B. GARBER reports
in 1956 the Virginia Synod again paid
ULC apportionment in full. This was
nged by special action of the executive
ncil since synod receipts fell short of the
geted amount by a considerable sum.

T. STEPHEN'S CHURCH, Williamsburg, was
anized on Dec. 9 at Wren Chapel, Wil-
n and Mary College, with 101 baptized
74 confirmed charter members. Present
e 118 worshipers. Dr. R. Homer Ander-
, synod superintendent, and Dr. Karl S.
ary, secretary of the Board of American
sions, preached at services during the day. The Rev. Allan H. Fenner organized the group and is its pastor.

THE SYNODICAL Brotherhood convention will be held in Lynchburg, Holy Trinity Church, on Feb. 1. Speakers will include Dr. Roland C. Matthies of Wittenberg College; Howard L. Logan, executive secretary of the ULC Brotherhood; Dr. Vernon L. Strempke of the Board of Higher Education; the Rev. Frederick J. Eckert, pastor of First Church, Richmond; and Synod President J. Luther Mauney. Brotherhood president is Phil Stauffer.

FAITH CHURCH of the Bluff City (Tenn.) parish laid the cornerstone for a new church on Dec. 30. The Rev. James K. Cobb, pastor of the Blountville Church, was the guest speaker and the Rev. R. L. Booze, pastor of Faith Church, laid the cornerstone (*see cut*). The two-story brick structure will provide a nave seating 130, chancel and narthex, pastor's study, five classrooms, a kitchen, stage and rest rooms. Cost of the project is estimated at $59,300.

REDEDICATION services were held at Woman's Memorial Church, Pulaski, on Dec. 30. The interior of the nave and chancel was

Cementing Faith in Bluff City Parish
Pastor Booze (left) and Pastor Cobb

VIRGINIA . . .

enlarged and remodeled. New equipment, including a pipe organ, lighting fixtures, was added. Cost of the project was $60,000. Speakers for the occasion were President Mauney and Superintendent Anderson. The Rev. Charles G. Tusing is pastor.

DR. ELIZABETH GERHARTZ, chief physician of the Refugee Reception Center at Berlin-Marienfelde, was guest speaker for a number of meetings in the Shenandoah Conference, Jan. 12-14.

FOUR REPRESENTATIVES of the ULCA conducted a career conference at Roanoke College in November. Speakers were Dr. Vernon L. Strempke, Board of Higher Education; the Rev. Warren C. Johnson, Board of Foreign Missions; Sister Louise Burroughs, Board of Deaconess Work; and Miss Josephine Darmstaetter, assistant executive secretary of ULCW. The guests visited classrooms and held conferences with students. The conference was not limited to Lutheran students or those preparing for full-time Christian work.

AS A RESULT of increased attendance at services during October (18 per cent over September and 33 per cent over October, 1955), Holy Trinity Church, Kingsport, Tenn., has inaugurated a second morning service. The King's Men crusade conducted during October and November is largely responsible for the increased attendance, according to Pastor D. R. Fauble.

The Rev. Lawrence B. Williamson was installed as pastor of the Harper's Ferry parish by Synod President J. L. Mauney.

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PENNSYLVANIA

Congregations Report Increases In Christmas Service Attendance

By ARTHUR S. FOLLETT

POTTSVILLE—Pastors of the Pottsville Conference reported a marked increase in worshipers at recent Christmas services.

This was especially true of the Christmas Eve service at which all attendance figures of recent years were surpassed. An overflow crowd at one parish heard the service over the loudspeaker in the church school room.

Pottsville's Trinity Church tower was visible nightly throughout the greater portion of the city during the holiday period. Two five-foot electrically lighted stars had been installed by the men of the church.

NEW PARISH BUILDINGS are being constructed at St. Paul's Church, Tower City, and St. Peter's Church, Reinerton. Robert C. Davis is pastor of both congregations. They serve five communities in the west end of the Pottsville Conference.

GROUND was broken for a new parish building of Christ Church, Schuylkill Haven, by Pastor E. Richard Acker on Dec. 9. Cost of the new building is $150,000.

The new building will provide room for the increased membership of the Sunday school. A music room, office, youth lounge, adult lounge, auditorium and elevator are included in the plans.

ST. PAUL'S CHURCH, Orwigsburg (the Rev. William Marburger, pastor), plans to raise $40,000 in 40 months for renovation of the church building.

AN ORGANIZATION MEETING of the Pottsville Women's Committee of the Ministerium's Board of Inner Missions was held

project at Christ Church, Schuylkill Haven
Groundbreaking was on schedule despite rain

Church, Frackville, in December.
peakers were Miss Missoura Lausch,
intendent of the synod's Lutheran Chil-

dren's Bureau; Miss Lois Eisenhard, case worker of the bureau of Schuylkill County; and Pastor John Shiery.

Officers elected were Mrs. Paul Feeser, Schuylkill Haven, chairman; Mrs. Henry Otto, Schuylkill Haven; Mrs. George Livingston, Frackville; and Miss Mildred Hermann, Pottsville.

ZION CHURCH, Frackville, was host to the Conference Luther League thanksgiving rally in November. Pastor Elwood Semmell of St. John's Church, Auburn, preached. Robert Jones, Schuylkill Haven, and Elmer Eiche were speakers. The next conference meeting will be held in English Church, Pottsville.

Evangelism Mission Brings Out Potential of Lay Membership

By W. R. SIEGART

READING — A spiritual renewal was brought to the conference by the evangelism mission conducted Jan. 27-Feb. 1 by 76 con-

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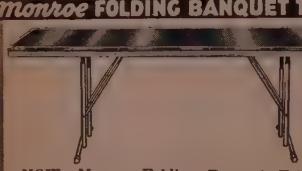

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PA.: READING . . .

gregations. Increased attendance at ser and renewed interest in evangelism part of its results. The amount of un talent, able and willing to work for church, was gratifying.

Five large rallies were held Jan. 27. Pl and preachers were St. Luke's Church, R ing, the Rev. Richard W. Lundin, Ea Trinity Church, Reading, the Rev. Ar F. Keller, Jr., Allentown; St. John's Chu Boyertown, the Rev. Richard C. K Allentown; Trinity Church, Kutztown, Rev. Orion A. Eichner, Easton; and Daniel's Church, Robesonia, the Elwood W. Reitz, Sellersville.

The final briefing session was held i Luke's Church, Reading, Jan. 8.

REALIGNMENT of parishes continues. T ity Church, Robesonia, the Rev. Elme Leisey, pastor, laid the cornerstone fo new parish house on Jan. 20. Confer President Charles H. Ruloff spoke. The gregation has asked to withdraw from parish and call its own pastor.

St. Thomas' Church, Bernville, part union church, voted to disband. The m bers will transfer to Friedens Church, ac the street.

The 25th anniversary of the confer Brotherhood was observed at a dinner m ing in Bethany Church, West Reading, Jan. 19. Brotherhood Executive Secre Howard Logan spoke.

An $18,000 renovation project was proved by St. Paul's Church, Reading Zion (Spies) Church in Alsace Towns the Rev. Lawrence R. Tropp, pastor, bur a $100,000 mortgage. Levi Edinger, the oldest member of the congregat participated. The Rev. Paul J. Dundore the Amityville parish, and the Rev. Vi Kroninger, Grace Church, Shillington, spo

PASTORATES in the conference were be by the Rev. Alan K. Martin at Zion Chur Womelsdorf; the Rev. William J. Ducker Reformation Church, Reiffton; the R Theodore W. Jentsch at St. John's Chu Sinking Spring; and the Rev. Albert Klepfer at Epiphany Church, South Tem

owment at Berwick Church Provides Aid for Seminarians

By ARTHUR W. LAWVER

LLIAMSPORT—An endowment for min- al aid has been made at Grace Church, ick (the Rev. Harry R. Shipe, pastor). ne from the $1,000 "Bryson C. Longen- r Family Memorial Fund" will be used ssist young men of the congregation ing for the ministry.

E REV. D. LLOYD BOMBOY has an- ced his retirement from the pastorate pril. Since becoming the pastor of the Buckhorn charge in 1923, Pastor Bomboy has conducted 1,003 marriages and officiated at 1,664 funerals. Recently the four congregations in the charge have made extensive improvements to their church buildings and have paid all debts.

AMONG adults received into membership of Holy Trinity Church, Berwick, was Mrs. Yuriko Sawabe Coffman of Tokyo, Japan, who received adult baptism. By her side was

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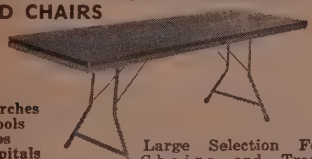

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COMING EVANGELISM MISSIO

Feb. 3- 8	Hastings, Neb.
Feb. 10-15	Norristown, Pa.
	Parkersburg-Marietta, W. Va.
	Gastonia-Concord, N. C.
	Richmond, Ind.
	Los Angeles, Calif.
	Amarillo, Tex.
Feb. 17-22	Washington, D. C.
	Chicago, Ill. (north side)
	Chicago, Ill. (south side)
	Fremont, Neb.
	New Amsterdam, British Guia
Feb. 20-25	Sudbury, Ont., Canada

PA.: WILLIAMSPORT . . .
Mrs. Emogaard Kershner who had be member of the Lutheran Church at Fr furt-am-Main, Germany.

PASTOR FREDERICK J. HASSKARL has nounced the scheduling of three mor services at St. Mark's Church, Willi port . . . Messiah Church, South Willi port, the Rev. Ralph R. Hartzell, pa has called the Rev. Earl E. Zeiner as assi pastor.

—CHANGES OF PASTORATE—

CANADA

KIRCHHOFER, J. L. From St. Peter's Chu Williamsburg, Ont. To Zion Church, H broke, Ont., assistant pastor.

ROBERTS, CLIFFORD. From Trinity Chu Fort Erie, Ont. To St. John's Chu Waterloo, Ont., associate pastor.

CENTRAL PENNSYLVANIA

BISHOP, JOHN S. From Salem Chu Oberlin. To director of Camp Nawak also assistant pastor, St. James' Chu Gettysburg.

DELANEY, CHARLES L., JR. From Ch Church, York, assistant pastor. To H lam parish.

CENTRAL STATES

NIELSEN, LEO R. From First Chu Nebraska City, Neb. To Haysville, K board missionary.

CK, ROBERT E. From St. John's Church, nnington, Neb. To St. Paul's Church, ayne, Neb.

INDIANA

KANDER, CLARENCE. From St. Luke's urch, Emerson, Neb. To Christ urch, Evansville.

T, WILLIAM J. From Zion and Fair aven churches, Mulberry. To Zion's urch, Pershing.

DECEASED

RS. EVA B. SCHMIRMACHER NE, 58, wife of Dr. William Preston e, pastor of St. Mark's Church, Clarks-, W. Va., died Jan. 4 at Morristown, Jersey.

rs. Cline was a native of Tiffin, Ohio. husband served parishes at Birming- Ala., and Fairmont and Charleston, Va., before assuming the pastorate at ksburg.

addition to her husband, Mrs. Cline is ived by two daughters, Mrs. John F. m, Morristown, N. J., and Dr. E. Cathe- Cline, New York City; a son, William Baton Rouge, La.; a sister, Mrs. Jack er, Miami; and five grandchildren.

uneral services were conducted at St. k's Church, Clarksburg, Jan. 7 by Pas- Harold L. Hann and George C. Weirick. al was in Hickory, N. C.

HE REV. PAUL ROWOLDT, 86, died 5 at his home in Lincoln, Neb.

native of Brunswick, Germany, he e to America in 1892 and graduated n Chicago Seminary in 1896.

astor Rowoldt served congregations in kes-Barre, Pa.; Ashford, Wollcottsville, Buffalo, N. Y.; and Lodgepole, Yutan, tings, and Norfolk, Neb. He retired n the ministry in 1935.

Pastor Rowoldt is survived by his wife, former Marie Boetcker; five sons, Paul Lakewood, N. J.; Emanuel, Weesatche, kas; Henry, Delavan, Wis.; Walter, der, Neb.—all ULC pastors—and Mar- Los Angeles. He is also survived by seven daughters and sixteen grandchildren.

Funeral services were conducted at Grace Church, Lincoln, by Central States Synod President Alfred Young, Dr. Leland H. Lesher, Dr. Martin Schroeder, and the Rev. Hugo Welchert. Burial was at Memorial Park Cemetery, Fremont, Neb.

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IN CONCLUSION . . . . . .

IT'S A BIT disconcerting to have the President send his budget message to Congress at just about the same time many congregations are holding their annual meetings.

In Washington, the government plans expenditures of more than $71 *billion* and confidently predicts a surplus. In the congregational meetings, the finance committee chairman timidly presents a budget of a few thousands and then shakes his head wondering how it can be met.

For those who like to pry a little further into statistics, the shock becomes greater. Government costs for 1958 will amount to about $430 for every man, woman and child in the United States. Giving for all church causes, according to 1955 figures, was about $36 for each man, woman and child enrolled in a United Lutheran congregation. It's proper, of course, to render both to God and Caesar, but Caesar seems to be getting the better of it.

WHILE WE KNOW the U.S. to be a peace-loving nation, an accountant from Mars might raise his eyebrows a bit—if Martians have eyebrows. About 78 cents out of every tax dollar will go to help pay for past wars, present military functions, or future security. Only 22 cents of every dollar are used for what might be broadly termed "peaceful" purposes — although we stoutly maintain that our armed establishment is kept up only in order to preserve peace.

If government costs are ever to be reduced, it's clear that military spending must be cut, rather than the spending for other purposes. People who are well-informed on such matters gloomily shake their heads and declare that this is possible in today's world.

Such a declaration seems an ir ment of the followers of the Prin Peace. In order to have the kind of v where military might will not be sidered the only insurance for p there is need for a wide expansio Christian faith and action.

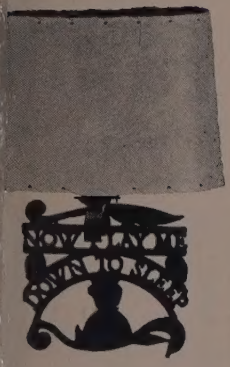
THAT LEADS inevitably to the othe of statistics. When we give an av of only $36 per person to the wor our church, can we expect it to r much impact on a bellicose world? spite some worthwhile gains in givi recent years, the inflationary spiral hit some of our church work pretty h Home missions will have to retrench siderably this year, with no hope equaling last year's record when ni new congregations were organized. E cational institutions are being force turn away deserving students, bec buildings and equipment are not quate. Other phases of the church's w are likely to suffer as well from this sh age of funds.

To meet this growing problem, church has determined to make 195 its fortieth anniversary year—a time a special double-apportionment app Through each congregation and sy ULCA members will be asked to incr their giving for benevolence cause home and foreign missions, especi There's no need to wait until 1958 get started. If we are sincere in our liefs, we are likely to realize that m can be accomplished with the few e dollars we give in this way than by all billions spent for armament.

—ALBERT P. STAUDERMA

LAMPS

for the children's room



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Adds charm and distinction to the children's room. Shades on all styles are cloth. NM688 is in a red provincial pattern. Plaque is decorated. Style NM682 has a white cloth shade, trimmed in blue or pink. Boy model has a blue plaque. Girl model is pink.

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(NM682B) (Boy) Now I Lay Me . . .

(NM682G) (Girl) Now I Lay Me . . .

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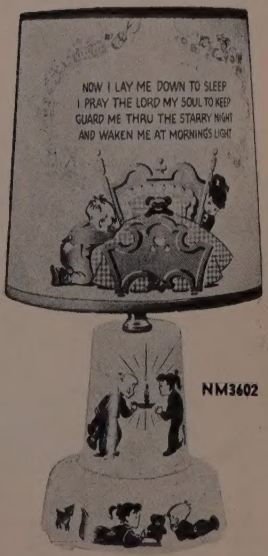

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